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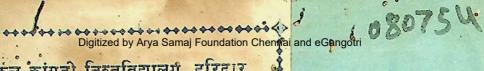








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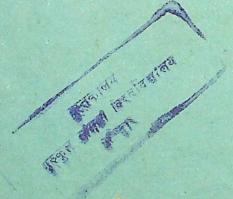


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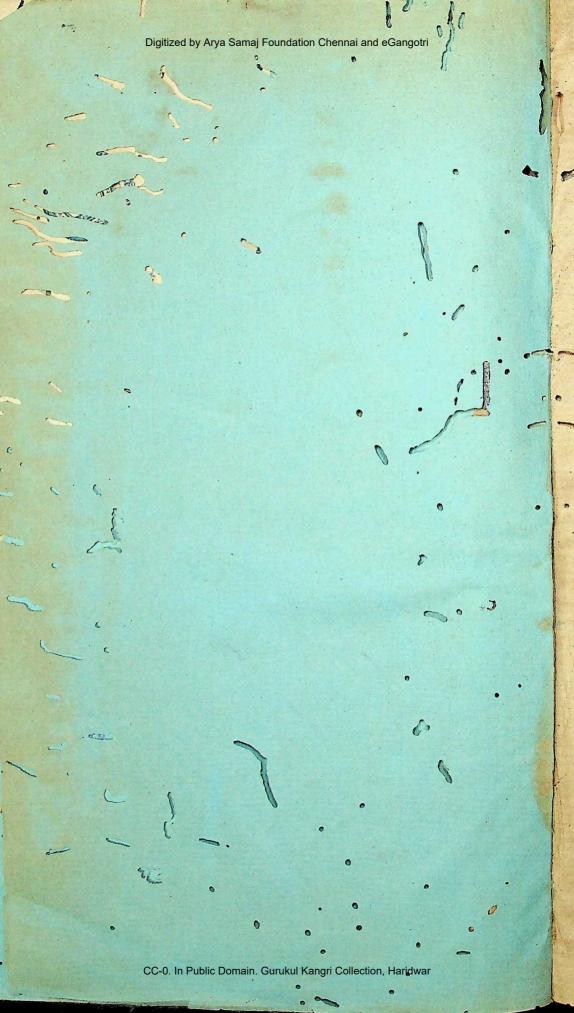
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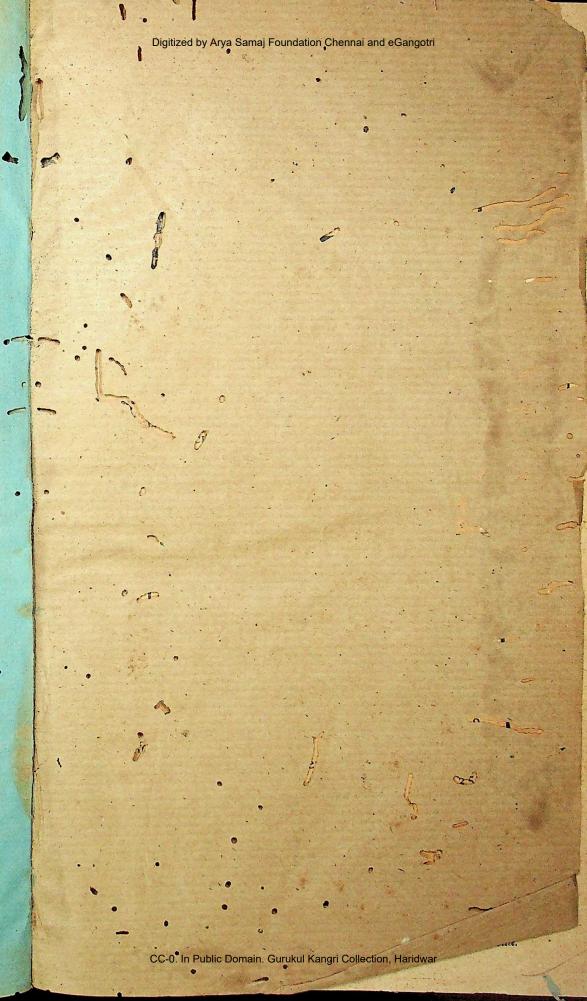
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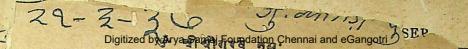
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NO SWADESHI IN MEDICINE FOR MAHATMA

BUT AYURVEDIC SYSTEM PROVIDES DRUGS TO REPLACE.

ALL WESTERN PROPHYLATICS AND CURES.

By PRATAPKUMAR VAIDYA, Hon. Secretary, Prabhuram
Ayurvedic College and Allied Institutions.

It is always bad taste to attack publicly a reputed and a well-known leader, whose greatness has been internationally accepted. It is all the more unfortunate for me, a son of this very soil, to attack Mahatma Gandhi's trend of thought. But when Mahatmaji enters the realm of medicine and comes to conclusions which he makes public, I feel that I am justified in raising my tiny voice against his.

By writing this letter, Mahatmaji puts three questions before those who follow the Science of Ayurved. (1) What drug is as good •as Quinine in cases of Malaria? (2) What drugs are decidedly better than the English drugs? (3) Why has he to use the English drugs mentioned above, in the villages?

142

WHY NOT SWADESHI?

To my mind, it is unfortunate that Mahatmaji be enamoured so much with the English drugs, when on one hand his most important message to this country is to use Khadi.

If the country benefits by giving up the use of cheaper, more lasting and more comfortable cloth made in the Mills of this or foreign countries, why should not the country be allowed to benefit by the use of some Swadeshi drugs and preparations?

Before coming to the conclusion that only quinine can play the trick in cases of Malaria and broadcasting the same, has Mahatmaji tried the "Sudershan Churna" and similar other preparations? I feel Hat he should give these drugs a decent trial and instead of heaving a deep sigh, as he has done, he should go seriously into the matter, by inviting well-known Vaidyas of his neighbourhood, if not from all over India.

Just as in the case of Khadi, he made directly and indirectly several experiments, so that it may become more and more useful, economic and becoming, he should make similar necessary experiments in the case of Ayurvedic Drugs and only after accepting a defeat in the same, should he publicly advocate the use of "the quinine and the other preparations as he has done.

SAD RESULTS OF QUININE.

Mahatmaji forgets that comparatively Quinine is something new and before its advent, fever was being treated in this and other countries by some other means. He ought to feel that the insistence of the Vaidya for the Ayurvectic drugs is as strong as he has for Khadi. course, more light in the matter can only be thrown by some learned and well-read Vaidya, but, I shall feel

myself satisfied by humbly protesting against his ardent advocacy for the above drugs. This trend of thought, coming as it does from the greatest man of all times, is regrettable and unpalatable.

Does the Mahatma know of some sad end-results of the use of Quinine in some cases? Has he ever prepared a line of action, as to what he will do, when the fever persists in spite of repeated doses of quinine? Does he not know of a set of symptoms called "quininism," which set in, sometimes very soon and at times late after the persistent use of quinine? I, therefore, hope and pray, that if not all at once, at least, slowly and surely Mahatmaji gets hold of another drug to replace quinine.

Leaving aside the question of comparative medicine, as between the East and the West, when I read his second question in which he wants to know about the drugs which are decidedly better than the English ones, I am reminded of a smaller question which was asked in another matter.

Somebody asked somewhere, who is the better fighter, the Englishman or the Indian? In my humble opinion, these and such questions are hypothetical questions and not practical ones. A reply to them would be out of question, at any and all the times. Their reply can only be decided upon when an occasion arises.

INDEPENDENT OPINION.

If Mahatmaji desires to delve further into the matter, he should make or cause to make arrangements to segregate patients with similar diseases for being treated under the two systems of medicine. The English medicine, as it stands to day, has progressed mainly on the basis of experiments and is still continually experimenting and will go on doing so for ever. During these experiments,

several reputable scholars have laid down their own lives, while other lives have been taken and this will go on as far as experiments continue. It must be remembered that this opportunity has been denied to the Science of Ayurved, except for the fact that now and then a few drugs are being investigated by the laboratories at great costs. In the circumstances, the whole question can only be decided upon in future and on getting these opportunities. But may I venture to state an independent opinion? A highly connected, responsible and reputable Lieutenant Colonel of the Indian Medical Service, stationed in this Presidency, writing to Pranacharya Dr. Popat Probhuram, the Principal of the Prabhuram Ayurvedic College, states as under:—

of the Medical College Western System of Medicine, I am not one of those who ridicule Ayurvedic Medicine. There is a lot to be learnt from this ancient system; and in my lectures on diarrhoea and dysentery I teach both under-graduates and post-graduates to pin their faith in Ayurvedic Drugs and not in Emetine and Bismuth. These diseases are indigenous to the tropics and unknown to Western Medicine. The Hindus from centuries of experience have naturally more potent remedies for these ailments than natives of colder climates have. As you are a worthy exponent of Ayurvedic Medicine, I think it but fair to let you know my views on this subject."

The third question is about the permanganate, the ioding and the sodabicarb. Mahatmaji states that he has to use them in villages agains this desire to the contrary. This is highly regrettable. Although, there are more qualified and experienced persons to do the same, may. I venture to state that Bicarbonate of Soda is the English name of a similar preparation of Ayurved called Shvetkshar?

Possibly, Mahatmaji, being in touch with English Medicine through the medium of that language, came to know about bicarbonate of soda by that name and had, perhaps, no time to go through the books relating to the Science of Ayurved. I would pray him to get the help of some reputable Vaidyaraj and prepare Shvetkshara and try it instead of bicarbonate of soda.

On the other hand, iodine and permanganate are preparations which have varied uses on varied ills and it is not possible to elaborate upon them here. But Trifala water, Galosatva, common salt, dhatura and dashang laps, morthuth water and several other similar preparations are well worth the trouble of knowing, and once Mahatmaji knows them he will be able to appreciate them.

PROPAGATING BIDESHI.

Unfortunately, as at present situated, Mahatmaji is directly or indirectly propagating the use of the English system of Medicine and is coaxing the villagers towards a free use of the English medicines, although these very villagers were satisfied with the Swadeshi Medicines upto now.

As in the case of gold, the medicinal use of which was rejected by our Doctors, only twenty years ago but later accepted by them, when the English and the German scholars mentioned it, in this case also, the intricate and high value of our Indian drugs will be accepted by Mahatmaji and our Allopathic Practitioners, only when they hear about them through foreigners.

Otherwise, how is it that this beloved leader of the country, whom I greatly respect and honour, as all others do, and who puts the ideal of the swadeshi to the forefront of the battle to free the country, could not find a more suitable and swadeshi water instead of the Vichy Water during his memorable fasts? Or if one may be allowed to be pertinent, did he even try to find a swadeshi substitute for the same?

JANY,

AYURVEDIC QUININE

BY

KAVIRAJ M. K. MUKHERJEA, CALCUTTA.

Quinine has so overspread the country that the people in general, living in the remotest hamlets, are intimately acquainted with it in rural areas, where physicians are a rarity or poverty stands in the way of proper treatment, the villagers purchase Quinine pills from the post offices which are used by the ignorant masses absolutely without hesitation. The illustrated advertisement of quinine, displayed by the clever Gevernment against the wall of the post office house, is a well conceived psychological affair. The Lord Siva or Mahadev is there in the designs dressed in his tiger-skin; and wearing matted locks-an imposing figure of serenity and boons. His Almightiness is before the afflicted people of ghost-like appearances, reduced to bags of bones, hideously marked with the bulging spleen occupying the belly. Malaria had driven these unfortunates to the brink of desperation, and they were bent upon ending their accursed existence, when Siva brings them the god-sent Quinine, which brings them back from the jaws of death to health, vigour and plumpness. From the immemorial antiquity Siva has been regarded as the Fountain-Head of all good. He is also the originator of the medical science according to the history of Ayurved. People are thus instinctively and religiously drawn with an impetuous fustination, and it is no wender that the illustrated means has a phenomenal success of quinine being universally sought, and sold like hot cakes in a heaven-forsaken land, suffering from a deplorable state of impoverishment, abject misery, and all sorts of ailments.

But it is not only the ignorant public, who use this panacia. The number of physicians, skilled in the use of quinine, is not very satisfactory. The result is that inspite of its being a germicidal and nervine febrifuge and otherwise potent, immunity from its bad after-effects cannot be ensured. Nothing is further from my object than to reflect upon other systems of treatment, or blame any medicine. But it is a fact now known to the medical world that quinine is being fast abandoned as the specific for malarial fever, and recent researches are rapidly swinging to the discoveries of Atebrin and other remedics.

A certain class of physicians is in favour of employing quinine in Ayurvedic therapy. Nobody need be panicky at the advent of an innovation in Ayurved. This eternal science has ever welcomed new researches and new knowledge. But whatever Ayurved may accept must be fully tested on the touch-stone of . the basic principles of Ayurved, beforehand, by experimental uses, and affiliated to the household of Ayurved after baptism according to the science. Thus alone can the apostacy of Avurved be averted. Devotion to truth demands intrepidity and non-concealment in the cultivation of liberal ideas and achievement of prosperity along with the maintenance of individuality. A science is •debased by blind imitation, and dishonest clandestine practices degenerate the standard-bearers of the science. One more point for consideration is that before courting and invoking the new, one must be careful to know about one's own house.

After many experiments the antifebric and anti-periodic virtue of 'corissa carandas' (করন্ত্র) has been conclusively established. We may request Ayurvedic and other physicians to try its effects instead of ignorant or wrong and uncertain use of quinine.

The seed of 本系等 (Karanja) is to be used. Little experience, too, would make one realise its speedy efficacy. It is indicated in any kind and stage of fever. In its use one is not handicapped by restrictions. It is safely advised for encientees and dyspeptics, too. The scourges of buzzing in the ears, giddiness in the head, recurrence of fever etc. are not left as a legacy by its use as in the case of quinine. Purgation should preferably precede its adminis-· tration. Though bitter in taste, its repugnance is of a far lower degree than that of quinine. The trace of a wild odour in the কঃজ (carissa carandas) is easy of elimination, if it is besmeared with a little quantity of some oily substance having purging effect. is effectively administered, when the fever has completely abated or is on the wane. Shivering, head ache, thirstiness, colicky pain, etc specially come within the province of carissa carandas, in fever. It increases the blood corpulscles of the system, and sets right the functional derangements of the liver and the spleen with the reduction of enlargement. It does away with flatulence, and induces urination and perspiration. It is also a vermifuge. In periodic fevers it is to be used with the vehicle of powdered longpepper. It is good for debility, and tones up the system.

[JANY.

Of the two varieties of the carissa carandas নাটা করঞ্জ (Nata Karanja) is more available and is different from Dahar Karanja (ডহর করজ). The former is used for fever, and it is convenient to prepare pills of the fine powder of its seeds with oily substances. so that it can easily be administered with water. substance in the seed is soon eliminated by sunning. The leaf of the "Weeping Nyctanthes" is equally efficacious as the seed of the 'Nata' variety of Carissa Carandas. Its juice is used and recognisad to be equally indicated in fever. Good results are yielded by it as a preventive too. The physician can prescribe it ungertered by restrictions. In particular cases the combined use of Weeping Nyctanthes and Carrisa Carandas would be found productive of better results. The leaf of the Weeping Nyctatnhesmay also be used as a medicinal food by preparing curry and other edibles with it as an ingredient just as with leaf of বিষ and शरहांग ।

In popular parlance of Bengal কর্প্ত is called ক্রমচা too, while শেফালী, শিউলী। In common colloqualism নিম্ম is called নিম, and পটোল-পত্ৰ, পলতা। শেফালী or শেফালিকা is the Sanskrit name for the Weeping Nyctanthes, which in its role of a medicinal food acts also as a preventive.

MIND AND MATTER.

Sent by Dr. D. Lloyd W. Abejartane, M. D. (Agurved),
Balangoda, Ceylon.

The Late Lord Kelvin acknowledged that he was unable to solve the question of the connection of heat, light and electricity with matter.

That "Riddle of the Universe", "the Problem of Substance" is intrinsically unsolvable. All explanations are therefore comparative. Science is constantly bringing us to boundaries that we cannot cross.

A similar difficulty to that of Lord Kelvin meets one at the commencement of the science of mind. We are as unable to think of conscious, as to think of heat apart from something which is hot—though it may be but a gas. But why?—Because the

assumption of matter is a necessary concommitant of thought.

All our experience of Mind is wrapped up with matter.

In common parlance we talk of mental causes in contradistinction to physical ones, but we analyse the nature of a socalled "mental cause", and we find we cannot freely represent a physical basis, whether the cause be internal or external.

A few examples will make my meaning clearer,

Many philosophers have been puzzled to explain why, when we will to move a limb, we think of the end desired and not the means. If we treat "thought" as purely abstract, we cannot stir a step towards explaining, for what connection is there between the abstract and the concrete?

But the desired movement does take place, and we are therefore bound to assume that there is a material starting point to the chain of causes. That starting point must correspond to volition." All serious physiologists and psychologists now agree that every conscious thought corresponds to certain nerve-waves or Neurokyon.

Again we talk of the soothing effects of music on "the mind." But we have to take into account the physical organs of hearing, and the presence of a certain portion of the brain, the destruction of which renders the auditory impressions of no effect. We talk of the effects of emotion on "the body," but we have not to do with the abstract emotion, but with a peculiar state of the nervous system.

The bodily symptoms of an emotion are as truly tied to the feeling in consciousness as the movement of a limb is tied to the volition which commands it. Ribot truly says: In fear, suppress the palpitation of the heart, the hurrying breath, the trembling limbs, the widening muscles, the peculiar state of the viscera; in anger, the heaving of the chest, the congestion of the face, the dilatation of the nostrils, the clenching of the teeth, the staccato voice, the impulsive tendencies; in sorrow, get rid of tears, sighs, sobs, sorrow, anguish—what will remain? A purely intellectual state, face, colourless, cold. A disemboided emotion is a non-existent one."

Digestion is disturbed by fear but not by fear in the abstract. The bodily emotion prevents the necessary flow of nervous energy

to the digestive organs. Similarly "a cheerful heart docth good like medicine," because it favours healthy nerve action.

Dr. Lloyd was expressing a truth commonly known to the members of the profession when he said; - Disease is accompanied by either excess or deficiency of nerve energy in the centres ennervating the "affected organs." Long ago a great German Chemist, Baron Liebig stated, "Every conception, every mental affection is followed by changes in the chemical nature of the secreted fluids; and every thought, every sensation is accompanied by a change in the composition of the substance of the brain."

Turning from "mental to physical" causes we find, as a dictate of common experience, that diet has a remarkable effect upon the mind. Many beverages (such as coffee and tea) stimulate our thought, others (such as wine and beer) intensify feeling; musk and camphor reanimate the fainting consciousness; ether and chloroform deaden it and so forth.

Derangement of any part of the brain will derange or diminish mental force. Non-development will arrest mind growth.

Improper blood will alter mind, imperfect drainage will confuse mind, and the mechanical shocks will kill mind,

Science domonstrates that though man is doubtless an unity, such unity is simply co-ordination. The part of the organism which is associated with consciousness is the cerebrum, or brain proper. Here groups of sense impressions are brought to a centre and, as it were, mirrored.

To give a crude illustration—each eye receives a different picture, (but as a general rule) the two pictures are blended in The cinematograph is another illustration. forcibly illustrates, moreover, the truth that duration concerns

Every conscious thought takes up an appreciable time, and any nervous process to lessen duration is unconscious to the individual.

Not only does science shew that variations of mental power, in man and the lower animals, correspond to differences in the structure of the brain and nervous system; Pathology and experimentation have revealed the actual portions of the brain which

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are the seats of various functions. I am not referring to Phrenology, but to the facts which shew that destruction of this part or that part of the brain is attended with a corresponding loss of mental power.

Consciousness may thus be pared down. Destroy certain partions of the brain, and blindness ensues; destroy other parts, and hearing is lost, and so on with the other senses. The results of volition may thus be interfered with. The patient is rendered dumb, by decay of the centre of speech.

From the physiological point of view, thought is as truly a function of the brain as the circulation of the blood is a function of the heart. A person my have a sound heart and yet be constipated, but he cannot have a good circulation if his heart be weak. larly, no one has a weak brain and yet a vigorous intellect. Still, other organs than the brain may be badly diseased. A strong brain . sometimes retains much of its vigour at the expense of other parts of the organism. At the same time, the function of the thyroid gland must not be ignored. The thyroid gland lies just behind "Adam's Apple," and recent investigations have shown that it exerts such influence on the circulatory system that mental power-like every other function of the organism, is affected for better or worse according to its activity. Idiocy and stunted stature, provided there be no bad brain formation, are proved by experiments to be remediable by the patient's partaking of thyroid extracts or of certain foods rich in substances that feed. the thyroid gland.

Functional activity of any part of the system is accompanied by a flow thither of nervous energy, and following upon that of blood. Couversely when the blood supply to a part of the organism is decreased, we can predicate that the part is resting partially or completely.

As regards rest and functional activity, the brain follows the same laws as the rest of the organism.

The brain is partially anaemic during profound slumber, but is well supplied with blood during mental labour.

The Brain must be assumed to be not only the most important organ in the body, but its essential organ, for the sake of which all

else exists. It is, in fact, the microcosm of the whole organism, its centre and its master.

It receives help from every other organ, but it also largely controls the working of each.

By its mental action alone it can hurry the heart's beat or slow its pace; it can make the skin shrivel or flush, it can quicken or stop the digestion, it can stop or change the character of all the secretions, it ean arrest or improve the general nutrition of the body. Every organ and every vital process is represented in the structure of the brain by special centres and groups of cells that have a direct relation with such organs and processes, and through which they are controlled.

The mind is affected by everything that affects the brain, and the sphere of its influence is limited by whatever interferes with its communication with the various parts over which it usually holds control.

Lastly, the child brain develops as the mind develops; brain and mind alike decay in old age.

The foregoing investigations shew that so far as we are concerned, mind is indivisible from matter. That conclusion would in no way be affected, were telepathy or clairvoyance proved true; they would be inconceivable except as connected with a material

But, although we cannot say that a living sentient being is made up of two distinct entities, we can say with truth that he is, as Bain concluded, "a double faced unity". That expression makes no rash assertion either way, but takes into account that man may be viewed from two standpoints—the psychological and physiological. Which terminology we choose to use is left to our own discretion, suitability depends upon perspicuity.

The consideration of such intricate performances as reading and pianoforte playing are both interesting and instructive.

The expert in either of these arts is usually principally concerned with the sentiment to be expressed. He is less conscious of the words or music and unconscious of the letters or notes, and of the movements of the organs of speech or of the fingers.

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are on record of pianists who have fainted, and yet have continued to play for a few moments.

These facts shew us that consciousness gradually shades into unconsciousness, and that we cannot attend to something without being distracted from others. "The mechanism of consciousness," as Ribot remarks, "is comparable to that of vision. Here we have a visual point, in which alone perception is clear and precise; about it is the visual field in which perception is progressively less clear and precise, as we advance from centre to circumference".

If, as some suppose, consciousness is merely the inner side of a nervous process, it is but natural to conclude that all nervous action is to a certain extent, and in some manner, conscious.

I admit that the whole evidence for the consciousness of any nervous process is founded on an insecure foundation—merely personal experience, and that divisions of consciousness are easily mistaken for cessations of it.

It is safer, however, to restrict the term "conscious" to its ordinary signification. Any extention lands us into difficulties. Not only does it still demand more differentiation as regards empirical and hypothetical consciousness, it demands an admission of consciousness during all pre-natal development and after personal death, nay, it may be demanded for every cell in the human body which like a conscious being, seems to have a power of selection, a power to eschew the evil, and choose the good, the good being that which is necessary to its preservation as a unit of the cell community. A layer of living protoplasm, one twenty thousandth of an inch in thickness, is able to lake up materials on one side and discharge them on the other, in direct opposition to all known physical laws of diffusion and Osmosis. For practical purposes, Ribot's terminology suffices. He describes the brain as "like a laboratory where thousands of occupations are going on at once" and consciousness as "the narrow gate through which a very small portion of this work is able to reach us."

Returning to the consideration of reading and planoforteplaying, I would draw attention to the fact that the secret of expertness lies in the construction of serviceable, and severing of hindering, sasociations. That such association is possible points to the fact that a tendency to coherence exists, which, indeed, as

all experience shows, extends to retirus as well as to states of consciousness. Looked at from the physiological stand-point, one must conclude that each impression makes a slight change in the nervous tissue. -

Thus "pathways" are eventually established, and the tendency to return to the original form is by degrees lost. With decrease of vigors, comes difficulty in forming new associations and severance of associations formed late in life; that is the explanation of "second childhood."

Some persons quite commonly mistake the memory of thought pictures for the memory of corresponding events. Sir Walter Scott confessed that he was incapable of repeating any story without giving it a new hat and stick

- Taking into account that nervous impressions act and react on one another, and that the brain is affected by nutrition and other agents, it seems extremely probable that Memory images are never exactly revived—that something is taken away and something added.

From the foregoing considerations it is apparent that "consciousness" and "mind" are not synonymous terms. Mind includes, besides our empirical consciousness, 'all past stages of consciousness which, now in the form of unconscious nerve actions, are from moment to moment manifesting themselves potentially, if not actually, in all our present thoughts, feelings, and volitions.

We must also realise that "recollection" and "memory" are not one and the same. Memory in its most perfect form consists in the retention of impressions, their reproduction, and their localisation in the past. But the third constituent (recollection) is often absent. We know things that we do not recollect having learned. Moreover, although in all likelihood some impressions are so slight that they soon become eradicated, experience proves that others (even usually familiar to us) are apt to evade attempts at recollection. We should therefore distinguish between potential memory (which extends to all conserved impressions) and actual memory, which is bounded by the ability, at a given moment, of reproducing impressions,

We do not usually speak of walking, and similar actions, as "memory", though they really are. It is characteristic of them

when habitual, that they are most easily performed when attention as to method is withdrawn from them. Moreover it sometimes happens that we start to walk, found our way, and successfully evaded obstacles,

Compare with the unconscious performance of an allotted task the custom of many persons who, when unable to recollect a word (for instance), say "I will give my attention to something else, and I shall remember soon" (a prognostication which usually proves to be a true one, the required word flashing on their consciousness as if told to them by some one else), and the apparent explanation is that the required idea is evolved from the train previously set working. Yet familiarity with the circumstance is the reason that only when less familiar instances of the same phenomenon are brought to light is much surprise excited.

It is a common experience of inventors (whether Artists, Poets or Mechanicians), that when they have been brought to a stand by some difficulty, the tangle will be more likely to unravel itself (so to speak), if the attention be completely withdrawn from it, than by any amount of continued effort.

Following statement of Schopenhauer is noteworthy:—"Beneath my hand, and still more in my head, a work, a philosophy, is ripening, which will be at once an ethic and a metaphysic, hitherto so unreasonably separated, just as man has been divided into body and soul. The work grows and gradually becomes concrete, like the foetus in the mother's womb. I do not know what will appear at last. I recognise a member, an organ, one part after another. I write without seeking for results, for I know that it all stands on the same foundation, and will thus compose a vital and organic whole.

I do not understand the system of the work, just as the mother does not understand the foetus that develops in her bowels, but she feels it tremble within her. My mind draws its food from the world by the medium of intelligence and thought; this nourishment gives body to my work...... love my work as a mother loves her child."

There is a power that works within us without consulting us, and provided that we look upon the individual consciousness as the Ego proper, we are justified in assenting to the statement.

To be continued.

ENGLISHMEN "LOSE" AS BRITISHERS.

From "Times of Ceylon, Sunday Illustrated "

Dear Sir,—A Yankee newshound tells us a devastating platitude about nationalism in Europe that Europeans are apt to ignore. The obvious truth often plays hide and seek with that overrated hobbyhorse, "common sense."

"The trouble with these guys in Europe" declares the Yank "is that they've got a disease called nationality. We had it once, a long while ago, when we fought the British. We had it again during the War. But we soon found there was nothing to it. . It doesn't pay in the long run. It's just a waste of sentiment."

I found this truism in George Slocombe's latest book "Men in Arms". And Slocombe is one of those wise guys that knows. remark also reminds me that nationalism is merely our local communalism, advanced just one step further, with the wrong foot forward. It is merely a prelude to kicking some other nation on the posterior.

Hence, out of sheer "gaminerie," I like to stir up the communal cauldron, merely for malicious amusement. In the English Press an Englishman has been claiming martyrdom for his race in submerging its immense superiority with the comparative lack of it among Scotsmen and Welshmen, by calling themselves Britons. All for the sake of an Empire where the sun can't find a place

The Englishman, "A Devonian," he claims, quotes a fellow countryman to prove his contention. And that gentleman in an orgy of exalted inspiration says, "Who was Britain's greatest General-Marlborough-an Englishman. Who were greatest sailors? Nelson, St. Vincent, Drake, Blake, Hawkinsneed I go on ?-all Englishmen. Who are Britain's greatest writers? Shakespeare, Milton, Defoe, Fielding, Shelley, Keats, Dickens, Thackeray-again need I go on?-all Englishmen. Scientists-Isaac Newton, Michael Faraday, Lord Lister-English-Artists-Hogarth Reynolds, Turner, Constable and many others-all Englishmen. The only British Pope was an English man-Adrian IV, (Nicholas Breakspear). Englishman, Conguered Canada. Clive ! an Englishman

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conquered India; Rhodes, an Englishman, made South Africa greater. Not a Scotsman, among the lot. There is not a Welshman or an Irishman among the lot either." Thus exploded an Englishman. Fortunately, I don't believe in this disease "nationality as a bludgeon to be used against foreigners. Otherwise, I wouldn't really like to be either a Scotsman or a Welshman after that catalogue of intimidating English successes.—Yours etc.

LAKSHMAN SENEVIRATNE,

Horton Place, Colombo.

MYSTERY MEN OF THE EAST,

"In the greatest sense of the word he is a mystery man."

With this simple foreward I was invited to accept the hospitality of the suite of a well-known Indian prince who was making a pilgrimage to a cave above a spot on the Kalimpong road out of Darjeeling on the way to Sikkhim and Tibet.

I accepted the statement with reservations, of course. One gets so into the habit of hearing things of this nature which prove on investigation to be largely the result of hearsay or of a vivid imagination. On the other hand, here was a responsible ruler, of enlightened views and a western education, seriously making a pilgrimage with a view to making poojah or offering homage to some obscure being who apparently resided in an insolated cave in the heart of the mighty Himalayas.

Like everybody else I was well acquainted with tales of yoga and knew of the yogi or sanyasi as they are more usually called, who have pretensions to an existence which involves all sorts of penances and rituals, and which, they claim, leads them along the road to Nirvana. Incidentally, most of these "yogis" are nothing more than very clever professional beggars who impose on the credulity of the ignorant masses of India.

I wondered if this mystery man of the Himalayas was not just another of the tribe—perhaps rather cleverer at his game.

However, we set off, as befits a ruling prince, in great style. As far as Darjeeling we travelled like millionaires. But here a change came over my host. The somewhat truculent air of authority, with which most native princes seem endowed, disappeared. He became quiet. At times I saw a troubled look flit across his face. There was much confidential conversation between him and his personal secretary and I wondered what it all meant.

At Darjeeling we left our cars and proceeded on horse-back. From about fifty three people, the party had become three—the maharajah, his secretary and myself.

Beyond Kalimpong—the last European outpost on that road—the Maharajah spoke to me seriously.

"Please understand," he said, "whatever you may believe, that this is a sacred "poojah" before us. "He"—he nodded towards the towering heights of Everest and Kanchinjunga, the two highest mountains of the world in whose shadow we were riding—"he" is on the highest plane a human being can attain on this earth."

I nodded without understanding. "Bow down, too, though you may not believe," he said, then suddenly broke off, "and now silence till we return to this spot."

I felt slightly ridiculous at what seemed a rather exaggerated point of view, to put it mindly. But mindful of my position, I had no option but to accept the situation as gracefully as I could.

For two days we pressed forward sleeping by the roadside. Then for another day we waited. All this time the silence remained unbroken.

On the night of the third day, my host took my arm and pointed to a spot about a thousand feet above us. At first I saw nothing. Then there gradually appeared a light. I can't describe it as brilliant, because at first I could hardly see it. But I was aware that there was a glow—a soft greenish yellow glow.

It was then I noticed a very peculiar thing. While I was distinctly conscious that both ourselves and this glow were stationary, I saw more detail with every passing moment. It was for all the world like a gradual close up in the pictures.

There was no question of acute suggestion or hypnotism, for I was perfectly conscious of all that was going on around me, and both in fancy and fact, my feet were very solidly planked on firm earth.

And yet, I was looking at a spot about a thousand feet above • me, as if it were within reach of my hand.

As the details grew more distinct, a child appeared and placed a large flat stone in the middle of the patch of light. A moment later, a man came out of the hillside and sat cross-legged before us.

His face seemed luminous—I guessed that was a trick of the phosphorescent light—but before I could classify my thoughts I heard a soft whisper.

"Coine" it said, and there was that in the tone that made me obey.

It took us more than an hour to reach this mystery man.

Who or what he is—or was—I do not know. As far as I could gather later, no one does. But what he proved to me I do know and am qualified to speak.

Telepathy! Without the least hesitation he read my mind like an open book. Hopes, fears, secret—very secret—desires, they were at his disposal. Possibly some will say this was a form of hypnotism. Be that as it may, the question still remains. How was it acquired?"

But that was only the least of it.

"Woulds't learn, chela?" He asked at length.

To my regret, as I look back, I shook my head. I was silly enough to believe that knowledge such as this was against the principles of the creed I profess. Which shows how quickly prejudice is apt to believe that the ultimate good can only be attained in one orthodox way.

I forgot that good is good wherever it is found.

He looked at me sadly. "As you will," he said, "but if the road is long, "chela," call me. I can hear—and—perhaps—help."

The Maharajah bowed low, his forehead touching the ground. The mystery man bade him rise. Together we squatted before the stone.

The Maharajah made his "poojah" as humbly as any suppliant at the foot of the cross.

A little later we took our leave. No further word was said till we reached the place where our silence could be broken,

"Brother," my host said gently, "it is a pity......He is one of our greatest adepts."

"An adopt of what," I asked. Secretly I was angry with himself.

"An adept of power," he said, "there are some who are above the three dimensions of our plane."

"Rubbish," I countered.

THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE, held at Hampi on 26th and 27th December, 1936, under the distinguished president-ship of Kaviraj M. K. Mukherjea, Ayurved-Shastri, awarded the following certificates and medals:—

- 1. P. Venkatadri of Rajahmandry Gold Medal, For exhibiting Herbs.
 - 2. Ch. V. Subbaiah of Monidevi Medal, For exhibiting Bhasmas.
 - 3. A. Venkatacharyulu of Kothapalem Medal, For exhibiting Nav-ratna Chintamani.
 - 4. R. Sreenivasacharyulu,
 Proprietor, South Indian Medical Stores Medal; For exhibiting Ayurvedic Medicines.
- 5. D. Narasimhacharyulu of Ayanigadda Medal; For exhibit-
- 6. D. M. R. Senadhipati of Colombo 1st class certificate and Gold Medal; For exhibiting Medicated Spirits.

GUNTUR.

Dated. Jan. 6, 1937.

Dr. Mukherjea, Editor, Journal of Ayurved, addressed a meeting of the intelligentsia and leading public of the town in the Theosophical Society Hall during his halt here in course of his itinerary in the Madras Presidency. The learned speaker ably impressed the cultured audience, dealing with the burning topics of the Ayurvedic world with a thorough mastery of all convincing details. His able presentation of all facts concerning the present movements of Ayurved in Madras and elsewhere created a quite stir among the audience, which heard him with rapt attention for about an hour. The President, Rao Sahib Ch. Satyanarayan Choudhury, B. L., Judge designate of the Coimbatoor District, said, 'We are grateful to Mr. Mukherjea, a prominent figure in the Ayurvedic field of the premier province of Bengal, for his illuminating address of this evening. It was really interesting to listen to the . past achievements of Ayurved, the antiquity of which is so great. The learned doctor has thrown much light on many important topics to our benefit and it is very kind of him to visit us from Calcutta, which has been traditionally guiding the whole of India. Hope we all shall go home inspired. Ayurved alone can carry relief to the door of the poor. No civilized Government can justify its existence, if it fails to provide medical relief for the unfortunate units of the state Ayurved is no half science or experimental science. We expect to have frequent contacts with able leaders like Mr. Mukherjea, who can represent Ayurved and her claims in the true manner." Mr. N. Kutamba Rao, Vaidya-Sastri of Ponnur, and Pandit Partha Narayan of Mysore, (the prominent sociâlist), also, spoke on the occasion. The President gave a dinner in honour of Dr. Mukherjea on the 5th Instant. The honoured quest of Guntur left for Bezwada on that day via Ponnur.

Ponur, the 9th Jan., 1937.

Kj. M. K. Mukherjea visited the Taluk during his itinerary in the Madras Presidency, and addressed a big gathering of the Vaidyas and the gentry in the compound of the Hospital of Vaidya-Shastri N. Kutumba Rao. The speech of the learned speaker created great enthusiasm. At the end of the day's function a musical entertainment was arranged in honour of the guest. The

speech was translated into the Andhra language by a couple of interpreters in succession. The speech, replete with lots of information of the Ayurvedic world of the past and today, emphasised the undoing of the invidious disdinction of the registration rules of the Madras Central Board of Indian Medicine, and appealed to the Vaidyas to desist from bartering away their birth-right for a mess of pottage, and realise their position in the true perspective in view of the complete control attempted by The Board over the whole Ayurvedic community. Severe criticism and condemnation of all mischievous activites of sacrilege and vandalism that were being carried on in the name of Ayurveda's revival were made. Proffessor B. Rangacharyulu Garu of Guntur presided.

KAVIRAJ M. K. MUKHERJEA. B. A.

Bezwada. Jan, 10th, 1937.

A largely attended meeting was held under the presidency of Mr. D. T. Rao, Barat-Law, at the Ram Mohan Roy Hall. Kaviraj M. K. Mukherjea, who was touring the Madras Presidency on Ayurvedic Mission after presiding over the All-India Hereditary Ayurvedic Doctors' Conference, was invited to speak in the meeting. The learned speaker's speech runs as follows:—

The past achievements of Ayurved in its different eight branches were nicely portrayed. The necessity of reviving Ayurveda was specially stressed. Attempts made in different parts of the Ayurvedic world for this for the past quarter of a century were mentioned. An exhausted criticism of all these efforts as evidenced in institutional training was made. The Guntur L. I. M. Conference was severely criticised for having expressed the view that Ayurvedic physicians other than the L. I. M's. of the Madras School were quacks, ineligible for practice and existence. Severe condemnation of the Madras Board of Indian Medicine controlled by westerntrained people, ignorant of Ayurveda, was made. The invidious and inequitable provisions of the Registration Rules creating an apple of discord and serious divisions in the ranks of the Ayurvedists were regretted, especially as undue pressure brought to bear upon the majority of Aynrvedists outside the L. I. M. School to get registered as Brelas people had resulted in a positive sort of moral degradation on the part of all concerned. Inspite of the vast erudition of many among them, unregistered people, however

learned, are not employed in dispensaries under municipalities and public bodies, nor do such Bodies patronise Ayurvedic pharmacists, though their reputation for honesty may be unquestionable. Registration should be foregone, the Central Board should be wrecked, and the L. I. M. School should be placed under the control and guidance of a really Ayurvedic Pandit with Liberal conceptions of Avurvedic revival on genuine lines. In this connection the felicitious instance of Ceylon was cited. Movements should be started and agitation carried on throughout the length and breadth of the country with a view to secure real State recognition of Ayurved by bringing its studies and training under the aegis of universities, official and non-official. Only such a proposal is likely to cemmand the universal approval and support of all schools and ranks of the vast Ayurvedic fraternity. A fervent appeal was made to the culturad classes of society, the general public, and all concerned to support campaigns and endeavours to undo the mischievous and iconoclastic activities of all Mandals, Boards and Schools.

Bezwada, the 11th Jan. 1937.

Kaviraj Mukherjea had a crowded programme today. He was invited to visit and inspect as many as four Ayurvedic institutions viz. Rammohan Vaidyasala, Sri Venkateswara Ayurveda Kalasala, Municipal Ayurvedic Charitable Dispensary, and Mrityunjaya Pharmacy. In fact, there was a scramble for the gentleman, who was all courtesy to one and all, and obliging to a degree inspite of the severe strains on his nerves, due to incessant travelling and keeping of numerous engagements everywhere. Great enthusiasm was created in connection with his visit. He was interviewed by a large number of gentlemen. In the evening, he was requested to address a meeting that was arranged by the Kalasala authorities. The learned speaker assured the audience at the outset that he did not intend to be on the war-path that evening, as on the previous. He referred to the contributions of Ayurved by Bengal and Dakshinatya, and dwelt on the many constructive sides or Ayurveda's revival, and the vital necessity of deep and true Ayurvedic foundation in the training of Ayurvedic students, and stressed the wisdom of endeavouring for real State recognition through universities. In this connection were cited the instances of the ancient universities of India and their Alumni. The long English speech was translated into the Telegu language as on the previous day.

SPEECH OF DR. R. K. VALVEKAR,

B. Sc., M. P. M. S., CHAIRMAN, R. C.

Auurvedic Conterence, Hampi (S. India.)

Mr. President and friends,

I have great pleasure in welcoming you all. I am aware 1 not enough to welcome great devotees to Ayurveda like you, who have so ardently taken it upon themselves to serve the great and ancient science of Ayurveda by preserving it by the study, practice and development of it.

Conditions that obtain to-day in our country are not the same as those that existed centuries ago, when India was thoroughly Indian in culture and outlook. Variety of cultures has come in, and India has welcomed them all heartily, but to-day what once was her own is in danger of being throttled or hustled out of Court. Therefore, if to-day Ayurveda has to live, and to bless mankind with its healing, votaries must realise they have to dig out the principles of the great Science from the accretions of merely blind traditional practice supported mostly by success. We shall be hououring traditions all the more, if we should also find out the 'why' of it. None dares deny the proof of the great success of Ayurveda even to day. But shall we be satisfied with success only ? Is that satisfaction enough to call Ayurveda a science? A "Principal Science" should be definite in principles and effective in practice. To think how to do this by radiscovering both the aspects of Ayurveda, especially the one of its clear national principles, we have assembled here. It is a task for experts rich in Ayurvedic thinking and practice, whom it is my great privilege to welcome here this day.

In the field of Ayurveda there is many an opinion to-day. Ayurveda was revealed by Rishis and it is as perfect as they were. There is nothing to be added to it, so say some: while another school, especially that affected by allopathy, avers quite the opposite. "There is nothing in Ayurveda; -it consists of some irrational ways adopted by primitive man before the dawn of science; in this 20th century it deserves only decent burial", say these propagandists of the Western School. Propagandists? yes, -for true scientists never indict wholesale, but study, understand, analyse and criticise.

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We are not concerned with any of these. We do not propose to endorse or refuse any at length. It is a sheer waste of time of those who have something better to do. And what could be better than examining what we have in view to-day, in all its bearings? But a word may be said in passing. 'Ayurveda would not have lived by its mere ancientness or its sacred origigin; for many a more ancient and sacred thing has long been forgotten! Ayurveda could not-live only for its effective medicines, for no medicine could be so effective, unless it has sound principles in it, and those principles in Ayurveda are not anything potential, but once well enunciated and proved, for they form the very funda. mentals of the theory of Ayurveda. Last but not least, the Western System of Allopathy is but a child of yesterday. It has been marching on, backed at once by the State, and boomed by the most effective commercialism of Europe and America. gigantic propping and bolstering notwithstanding, old old Ayurvada, still holds the field. Such a phenomenon cannot be a fluke or a hoax. To such as may think so, they dance on the high ropes of half-thinking; may I quote "you may fool some men for all times, all men for some time: but not all men for all times". It could not be that the great majority that still love Ayurveda consists of mere thoughtless fools. Or are we to believe Indians love suicide, because they prefer one among the "other less Scientific systems" of medicine? The truth is greater India wants Ayurveda still, only because Ayurveda fulfils its wants still.

All sciences have come to enlighten man, to exalt man and to better humanity and only such sciences live as fulfil this great triple urge of man. A long and useful life, here of Ayurveda, cannot throughout be a mere accident; nor can it be the result of persistent, unyielding ignorance. It reveals strength on the other hand, even though the brush is laid thick on it by gratuitous opinionization. Humanity has its own eternal urges and only such thought and practice live and grow, as fulfil them. Without this power to fulfil, nothing can live long. When sciences

fail to honour this whole life, whatever be their glaring greatness. they only "play the final flicker to quit the world of the visible". They flicker bright but to leave the world in darkness and chaos. Science sans Humanity is a cruel farce. The Ayurvedic Rishis insist on this, and call their science Ayurveda, the "science of Life (as a whole") and not the 'Science of Healing' (a part). Science and Humanity must be in harmony. That science plays the game centre out, which leaves the straight crease of Humanity.

If once we are convinced about this principle of harmony and all it implies, the path shead of us will be clear to us. We must have its purpose also in view. We have shown already that, the purpose of it is the principle of life itself. It refers to the whole life. Does it then mean that the study of parts is tabco to it? No. All study is welcome to it. But it has only to be adopted with a view to fit in with the whole. Facility for observation and examination does need the taking up of parts: but the purpose of the whole must make the examining Scientist himself examine his results now and then in the light of that purpose, so that his work may not run riot.

The princible of harmony tabbooes but one thing and that is shutting of the windows of the mind from the light, whatever the side or time may be from which it flows. The Rishis have made this clear in more ways than one. Why then should we not start to examine our system even in the light of Western medical thought and practice, of course, after having studied it in the light of its own fundamentals? A word of warning is necessary here Every system has its own fundamentals based on the peculiar methods of approach adopted by its seers or Originators? To forego this and to measure one by the fundamentals of another would mean injustice to both, ane real study of neither Ayurveda, for example, that standds on the firm plinth "Dooshyas" cannot be measured or understood by the standards of Allopathy, based on the study of cells, organs, bacilli etc. Similarly Homeopathy that stands so well on the parallels of Drng-genius and Disease-genius cannot rightly be tested in the crucibles of either of these systems. To those, who attempt to understand Doshas and Doshyas with thermometer, stethoscope, etc., wisdom can only say that they are hunting the Chimera. Even so to the Ayurvedists who would not dismiss the mervels of knowledge of Anatomy, Physiology, Bacteriology etc., CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

quote a line from the great Pope, "Fools rush in where angels fear to tread." Every system to be well-understood has to be examined in the light of its own fundamental theories.

Talking of Ayurvedic theory, one cannot help seeing that it is built on subtle principles and only thence proceeds to the cells, tissues and so on, until it comes to the gross structures. It sees a continuity between the subtle and the gross. It attempts to explain to the intellect the cause behind the structures, functions or abnormalities of the vissible parts of the body and also to demonstrate the efficiency of those theories acceptable to the intellect by their practical application in the field of clinics.

But the way of the Allopath is different. Science there begins mainly with the study of visible matter and its laws. It has gene on specialising its knowledge according to its own classifications. Astromony, Physics, Chemistry, Botany, Zoology,—each lived and grew in its own little world. In the 20th Century, Psychology entered the realm of Western science and grew till recently in isolation. But times have changed with the advance of knowledge. Deeper insight into every one of these so-called sciences has resolved that isolation is but arbitrary, and can have a place in science only as mental discipline for school boys. For where are the lines of demarcation between Physics and Chemistry and Mathematics to-day for the real adult scientist?

True, science in the West grew one-sided in air-tight compartments once, but as that same knowledge advanced, each raised its own quiries which could be answered only by seeing and recognising the connection of the one with the rest. What once advanced as but one, and proceeded by itself is now merging into every other one to explain itself. Yet inspite of this collossal change in theory and outlook, the practical side of all stands as effective, even fuller, and with greater potentialities for development.

The same mental process and line of progress could be seen in Western medicine also. In keeping with the exclusively materialistic look of its votaries, it developed the knowledge of the structure and the function of the cells upto the organs. When it saw a disease in one of those, it looked for the causes of it, too, in that and that only. It refused to see its actiology beyond an organ affected, till recently. It divided Physiology into so many

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systems—Digestive, Circulatory, Nervous, and so on,—and often refused to look into the causes of the defects of the one in any other. Pathology chapterised on the lines of Physiology,—of course dealing with disease conditions. But with the discovery of the Ductless Glands, and the growing knowledge of their functions, a new vision dawned in the realm of Allopathy. The contents of the air-tight classifications began to slip and to sneak into one another. A special classification raised its head under the name of 'Syndromes', which compelled many and older grouping to merge some of its dear contents into one Single Group to do honour to one or a set of glands, which had but then revealed its astounding secrets. Older classifications and groupings failed now to obtain on their own merits the testimony of these syndromes, and had to undergo reshuffling. With the knowledge of vitamines have come many other changes.

The Great West opened the eyes of specialists, -- (only so-called,) because specialising in the light of modern developments of medical science—is a mockery—to other great and subtle causes behind perceptible physical symptoms. Many organic diseases were found to have their causes in the invisible mind. In fact, in many cases, the diseases were only simulated by those organs only to indicate to the mischief-maker in the mind-stuff. Psychology which till then was mostly theoretical, and even went to the extent of ridiculing mesmerism, hypnotism, X'ray science, etc. which, in a way, it now accepts - was now compelled to take a practical turn. It was forced by circumstances to prove its theories demonstrably, and it did rise to the occasion. It started Psycho-Analysis, Mental healing, etc., and it played its part successfully indeed. As it proceeded, it discovered new and subtle causes behind the gross and perceptible diseases. To the emotions of fear, love, etc., it traced most of them. It discovered what it calls invisible 'Complexes" to be the roots of many diseasesymptoms, manifest to the naked sense-organs. It went further and practically attacked the causes and cured diseases.

Now, we see the old air-tight compartments of the medical science are blown to the winds by these 'Syndromes' and 'Complexes' and 'Vitamines.' Emphasising the deeper and subtler causes of disease, causes, deeper than those, 'orthodox actiology has known—Alfred Martenett, one of the action, Hastier test physical contents.

cians and thinkers of the Western medical world, says, 'A complete diagnosis is the sum of the four partial diagnoses:—

- 1, The clinical or syndromatic diagnosis, based on the characteristic features of a given clinical type of case.
- 2. The lesional or pathological diagnosis, the seat of the original lesion.
- 3. The functional or Physiological diagnosis, dealing with the manner of production of the functional disturbances observed.
- 4 The causal or actiological diagnosis, dealing with the specific cause of the disease.
- Would one be far from the truth if he should say this last ring, the West has climbed up but recently, is but the first in Ayurvedic thought?

That this is no rash claim will be clear to one, who examines with an open mind the Ayurvedic way of understanding disease. Let any western medical man compare the Ayarvedic method of diagnosis with his own. Its (1) Hetu, (2) Pragrupa, (3) Roopa, (4) Upashaya and (5) Samprapti; and (1) Pradhanika Hetu. (2) Sannikrishta Hetu, (3) Viprakrishta Hetu, (4) Vyabhichara Hetu, (5) Asatmendryartha-samyoga Hetu, and (6) Parima Hetu, and the various subdivisions of the remaining four cannot but convince him of the thorough-going science in Ayurveda. With all due regard to Allopathy as a whole, a fair critic will have to say in this matter that it has yet to approach the heights Ayurveda is based upon. Allopathy is at its best mostly dealing with but one aspect, the Parinama Hetu, the lesional or Pathological one. However fine and accurate the many means and instruments may be of examining this aspect (which by the way, the Ayurvedists will do well to study for the purpose of real basic diagnosis), these cannot be said to be enough. Some of their own great experts are feeling that way and, all credit to their honesty—are saying it too quite frankly. The world-famous Dr. Mollard, author of Gold-Therapy, writes to Pandit Taranathji, Principal of Prema Ayurvedic Medical College, Tungabhadra, as follows:-

"The use of gold here is not all satisfactory. I would like to go over to you for a few weeks, to study how Gold is used in India for Tuberculosis. Is gold used for any other disease? And what are the other metals used?"

It shows a great mind indeed, a frank and honest one, we will all do well to emulate.

On this same point of the insufficiency of Allopathy, let me · quote from that brilliant and learned author Martinett. In his Clinical Diagnosis, he says,

"From the practical standpoint, this strictly pathological orientation of medical thought exerted a highly unfavourable influence on therapeutics, undoubtedly checking its progress For as Lepine expressed: we may state that the attention of the physician should be fixed upon all functional changes.

Here is another point for the western physician to note. They must have seen some cases of mental disorders without any corganic causes-Psychosis, Neurosis, for example. One goes in vain to that school of Healing, for the diagnosis and treatment of such complaints also is mostly of a material nature. May I ask here those self-appointed, half-baked propagandists of Allopathy, who, week in and week out, throw stones at Ayurveda, to beware of their own glass-houses? I invite them to study the theory and treatment of Mental Diseases from standard works on Ayurveda, -and only then pass their remarks, if any, for or against Ayurveda. They will only then have a right to call Ayurveda irrational, when their reason has failed to see reason in its theory and practice.

At this stage, I feel driven to speak a little more about this aspect of Ayurveda. The functions of the mind are said to belong to the Manomaya Kosha in Ayurveda, -as in some of the great Darshanas. It is needless to say this plane is very subtle. To carry out the desires and impulses, that originate here, the body has fairly enough machinery in it. "Every desire produces an impulse of energy, proportionate to the intensity of the desire" says...... The seat of this energy thus awakened, the Ayurvedists call Pranamaya Kosha. It is here that the drive and form of action shape themselves And the Gross Organic Body is the field of action, which Ayurveda calls Annamaya-Kosha. desire may originate in any one of these and show its effects in one or more of the others. From the mental plane downwards, the constitution of every plane gets grosser and grosser, until we come down to the physical plane (Annamaya Kosha), when it is the grossest. I do not deem it fit to go into greafer details here about this aspect of Ayurveda, Enough, if I say Ayurveda insists

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on the Viadvas locating the beginning of disease in the proper Kosha, and then fighting it with the weapons he has. Ayurvedic Pharmacy and Medicine must have in practice closely followed this theory during the hey-day of Ayurveda, though later, traditionmongeriug, and the false standards of measuring knowledge with the volume of success-(which, by the way, depends on many factors) went ignoring this great Kosha principle of Ayurveda. called Trailokya Chintamani, Vatachintamani, Krishna Chintamani, Chintamani Chaturmukha, etc. clearly prove to the thinking clinician that they deal with the mental planes basically. To dive deeper into those factors on account of which Ayurveda was astounlingly rich once, to examine them, to study them, to explore their potentialities and possibilities, and to throw them broad-cast, East and West, I believe, ought to be the function of such gatherings as this and the duty of every Ayurvedist worth the name. In passing, let me say this is the ideal, for which onr Prema Vidya Peetha stands, and has been working in its humble and unostentatious manner.

We do have glimpses, here and there, of all of these in the Ayurvedic books even now left to us. In spite of the depredations, time, slothfulness and stifling from outside wrought on it, the illustrious Darshanas are there to throw on them the light they need and we have enough disease to fight in the light of our study and experience. Shall we use our hands and our brains and our heart to fight ignorance, disease and thoughtless opposition propped up mostly by vested interest? Let me repeat here what the Principal of our Vaidya Pcetha, Taranathji, told his students once. "Folded hands make for no worship of the right sort. Bent heads show no virile reverence to the God of strength but imbecility. Only work is worship and more to-day. Not mere praise of the past, but only actions in the living present can prove the glory of our ancestors. Shall we sit crooing praises to the past, or act with the wisdom of the past and the present, of the East and West for a greater, still greater future for Humanity? On your answer depends the history of tomorrow and the welfare or otherwise of the world."

We have then the Tridosham of which I have no time to talk at length, though they form the string, on which all the whole wreath of Ayurvedic principles is woven.

PRESIDENTIAL ADDRESS

KAVIRAJ M. K. MUKHERJEA, B. A., AYURVED-SASTRI. AT THE FOURTH SESSION OF

All-India Bereditary Hyurvedic Doctors' Conference

AT

HAMPI

(SOUTHERN INDIA.)

Continued from the previous issue.

With all these convincing dates in their possession the Hereditary Vaidyas are left in no doubt that Ayurved is complete in itself, and can meet all medical requirements of the country. As ill luck would have it, we are a nation deprived of independence. So, we go without arms and war-fronts. But there was a time, when Susena Vaidya became a celebrity for war-service. In the fighting days of the Mahabharata, War Service engaged army surgeons in large numbers who established base hospitals or camps called अक्रवांत (Scandhabara) for service troops participating in the battle. The Susruta Samhita tells you so. Kautilya's Artha-Sastra, also, records how army surgeons were in constant 'readiness with surgical instruments and appliances, remedial oils, bandages, etc., while fair and soft nurses attended with diet and other requirements to encourage the soldiers in all possible ways. So, Ayurved was self-sufficient in the pacific condition of the country, as also in times of war. Hereditary physicians must have specially inherited all these records of Ayurveda's all-round achievements. It was for the inherent attractions of Ayurved that the world had sought Indian light in the healing art. All the findings of our perfect science are founded on sound reasenings, clear perception and immutable truths. They have survived the test of the ravages of time to such an extent that the Ayurvedic system cannot be brushed aside as unscientific. The opinion of Dr. Hugh S. Cumming, Surgeon General of the United States Public Health Service, is worth realising in this connection. He has expressed the belief that army system of medicine, or for that metter, any ancient usage and custom. that has held its own for generations,

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usually has something at the back of it, no matter how little it appears to be supported by modern science. So, the Hereditary school can always look straight and act on their settled convictions, and in obedience to their conscience you are always sure to hold your own against any unholy rivalry with your godly race, however mischievously manoevred, provided you remember your allegiance, and proceed with unfaltering steps in the face of Devil's irreverent whispers and bewildering temptations.

You are not unfamiliar with the frequent ravings of misguided and distracted people, who would remodel and reclaim Ayurved. One of them comes as a Daniel equipped with auricular and ocular proofs of the west to pronounce, repudiation of the Anatomy of Susruta. Again, you have to come across with an 'Approver' · among the Ayurvedic fraternity to proclaim from the house-top that nonsensical is the method of diagnosing diseases by feeling at the wrist, indicating systemic derangements by variations of the pulse. Well, Susruta has called the hand the best of all appliances. Why cannot the same instrument be the best source of knowledge about the affections of the body, provided one has practised close observation? The worthy (?) elected guide of a caucus of young Ayurvedists filthily influenced by an Evil Spirit, suggested, while presiding over a so-called conference, the vernacularisation of all our Sastric texts on the real excuse of the incapacity of the brain to yield an ounce of Sanskrit, even when cudgled. Let not the steady and faithful Ayurvedists be ever swayed by such ill-conceived and irresponsible utterances and ways of thinking.

Almost all of these people are directly or indirectly under the influence of western culture, ill-suited to any scheme of Ayurveda's regeneration. Some of them have established modern institutions of allopathised Ayurved in order to produce strange amalgams, or are at the helm of so-called State Ayurvedic Colleges, which are but a shade more or a shade less black. These people have also formed a caucus, and their machinery is the All-India Ayurvedic Mahamandal. You all know well whether this intriguing body is to be declared to be in its moribund state, or still there is hope of its redemption. You know the worth of some of the fellows, who adorned the Gadi of the annual gathering, for which the Mahamandal is the determining organisation. My late lamented Guru-in-chief; Kaviraj Siromani Syamadas Bachaspati

who, though a staunch follower of your school, was President more than once because of his outstanding worth and impetuous appeal. On the last occasion of his election for the Bikaneer session he was requested from all parts of India to accept the presidentship but ultimately he declined the offer on grounds of ill-health. But his words are still ringing in my ears. He told me in confidence that he felt little enthusiasm and regarded it as no honour to preside over a session of the conference, on whose throne were sitting even people of the fifth-rate calibre. You know what amount of ugly wire-pulling is manoevred to select men, who would strike no discordant note. You can hardly expect that one like our Acharya Samey, a staunch champion of unalloyed Ayurved as he is, may ever aspire to the presidential hononr in the gift of the accursed organisation, rotten to 'the core. They would always dread the Thunder of Jupiter.

This Section of the Ayurvedic Community has taken recourse to another source to strengthen their hold in the field, eviction wherefrom they may always apprehend from you. To this end, they are seeking the help and shelter of the most powerful organisation in the land, I mean the Government. Faculty or Board of Ayurved, inaugurated in some provinces, has yielded results like the proverbial mountain in-labour. State recognition is indeed a splendid conception, not undue to Ayurved. it is nothing to carry us away, when we realise the hallucinations that abound in the proposal. You know to your cost what has happened in Madras in the matter of granting licenses of different grades. You are writhing under the inequality of earthly justice meted out by the founded 'Board of Indian Medicine.' To judge the qualifications of Ayurvedists by the insulting non-Ayurvedic standard of efficiency in Western Surgery, Obstetrics, and cognate subjects, is revealing. This unmistakably demonstrates how Ayurvedic education is made to sub-serve the functions and purposes of the Western Medical lore being sub-ordinated, to the killing control of allopathy. Even to secure the right or privilege of an honourable recognition in the gift of the niggardly-Board, you have to conduct a whirlwind campaign. Is it true that holders of the A-class clicense are employed in the Taluks in the grade of Assistant Surgeons? We have heard this propaganda often re-iterated by the protagonatists of the movement for an Ayurvedic Faculty for the province, of which it was said that what she thought a day before, fine rest of India

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thought a day later, and which was lagging behind some blessed (?) Sister provinces in the matter of the Faculty or Board due to the sternest opposition of the saner sections of the community concerned. Like the imperative Sarda Act, a Faculty not based on and backed by the consent or acquiescence of the preponderating majority of the Ayurvedists of the province, from which I hail, may be introduced with the reluctant sanction of the annoyed Government. Why such frantic efforts for this so-oalled Government recognition and non-real prestige! Fresh fields and pastures new' are the great desiderata for the products of the up-to-date colleges, organised on modern and western lines. Poor Young Hopefuls! They would soon be disillusioned. Some of them have already begun to realise in the practical field to their cost how without a thorough grounding in Ayurvedic subjects, it is difficult and impossible to fill a position of honour and glory under the style of 'Aynrvedist.' How long can spurious or ill-baked products be artificially bolstered up? To think of throwing dust into the eyes of all men for all time is nothing less than tom-foolery, especially where the hard and grim problem of baking the bread has to be solved with an honourable and noble label. If a Faculty were to ensure the genuine interests of Ayurved, and guarantee her real prestige along with positive state-patronage, universal support might be expected for the proposition. But to barter away the birth-right for a mess of pottage! The Bengal Government in the Ministry of Local Self-Government met in conclave some specially invited and nominated Kavirajes to evolve out a scheme for Faculty some five years back, One of the invitees had the audacity to interrogate the Hindu Minister blankly, as to the status to be ensured by the Faculty introduced. The fellow had pitched his aim high, and demanded to know if the position would be that of a qualified medical man within the meaning of the Indian Medical Practioners' Act. The Minister seemed non-plussed. He fumbled, and at length returned a reply that he would have to seek the legal opinion of the Advocate General in the matter. During the long time, that has since elapsed, and now that a Faculty is going to be an unreal reality, the question stands shelved, and the blessed recipients of the god-sent panacia of Faculty has chosen to remain dumb on the legitimate claim, lest they should lose even the precious shadow. Unless an Indian Ayurvedic Practitioners' Act is passed by the highest Legislative Body, no solution

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of Doom for Avurved?

whatever, regarding this all important question, may be made possible by hollow and meaningless provincial attempts and frenzy. Allopathy being supported by the Government as a state-policy, it is idle to expect from the alien Government a willing and honourable recognition for the indigenous medical science. Under the Faculty regime the western-minded and Allopathic Kavirajes, backed by the non-descript race of their raising, will mould the system or policy of Ayurvedic studies westernising the already modernised Ayurved. Shall we not then hear the Crack

This Faculty or Board of Ayurvedic Medicine is designed to serve the selfish purposes and sinister motives of those, who want to exploit the allegiance of an ignorant and helpless following, and confidence of the innocent and gullible public with national pride and patriotic enthusiasm. They must consolidate their position at the cost of Ayurved and others, They are thus on the royal road to the Raj-Durbar, where they have many clandestine expectations muttered under the breath, under cover of the shibboleth of Ranaissance of lost Ayurved.

This type of men is trafficking with the following of a rising generation of Ayurvedists, who are their Manasa Putras, drilled and disciplined after their own style and methods, and initiated into their perverted Mantras. Let us take a cursory survey of the ideals (?) and workings of the institutions, which are the Alma Maters of these Aynrvedic products. To this end, we have to take a bird's eye view of a period extending over a quarter of a century, during which the present revival movement of Ayurved has been in progress. In various parts of British India Ayurvedic training institutions have sprung up into existence during this brief space of time. Some of them have the audacity to style themselves with the designation of University and most of them are prostituted for personal and hereditary propaganda, and suffer from the unmitigated curse of one-man rule, though the semblence is maintained of public institutions by well designed, illusive plans. Some of them swear by the resuscitation of Ayurved by western methods and in vindication of their settled convictions the dictatorial proprietors of these institutions advance the most fanciful and misguiding arguments, not over-scrupulously based on regard for Truth and Justice. syllabuses must train up learners into phonographications.

CC-0. In Public Domain. Gurukul Kangri Collection, Pariswa utomatons. These institutions with their artfully designed propaganda and catchy exteriors exercise a fatal infatuation on minds, affected by the cultural domination of the west.

Let us, for a moment, listen to the high and mouth-filling claims of these modern institutions. They would arrange for a complete acquaintance of the seekers of knowledge with all the available authoritative texts of the Sastra. They would establish the different departments of the Astanya Ayurveda. The scholars are to get an all-round and thorough training. Theoretical lessons are to be supplemented by practical training in identification of herbs and drugs, manufacture of medicines, hospital duty, bedside clinic, etc., for which the provision of museum, excursions, Rasa-sala, hospitals, and laboratories are boasted of. Dissection taught is trumpeted as an achievement of achievements. Western lore imparted in Anatomy, Physiology, Pathological Lectures, Surgery, Midwifery, Jurisprudence, etc., are held aloft as the grandest conception in the scheme of revival of Astanga Ayurveda. I myself have been the de-facto administrator of one such institutions with comparatively little influence of western love. I am in a position to speak from direct and first-hand experience. I have also gathered personal knowledge by close observation, about the workings of other institutions at different places. You may have it from me that, apart from the question of consideration of the cenception of resuscitation and scheme of arrangements compressed in a nut-shell above, unconscionable discrepancy yawns between promises and performances. Under qualified candidates and misfits are the general recruits as intending students. atmosphere of foreign institution painfully greets the eyes in most places. Hospitals seem to be the replica of sister allopathic organisations. Originality and imagination are lamentingly lacking in the initiative taken. Finding the fraudulent shows more or less incorrigible and insufferable, I had to sunder my taxing connection in utter disgust. With this portraiture before the eye, has the Hereditary School any the least ground for feeling ashamed of their qualifications and utility in society? In this connection you may enjoy some short extracts from the Memorandum submitted by the Ceylon Branch of the British Medical Association to the Minister of Health, the key-note of the Memorandum being that "measures so far adopted for the revival of the study and ractice of Ayurvedic medicine have had a deterrant effect on the progress of medicine, either Allopathic or Ayurvedic, in this country (Ceylon)"

"L. I. M. is not Vedarala (Vaidya)!"

"It is evident that the main object, for which the college of Indigenous Medicine was established, has not been fulfilled."

"There is ample evidence that the product of the college, as it has been run, is not a "Vadarala" (Vaidya), versed in Ayurveda and allied cults, but a hybrid type of medical practitioner, who carries the emblems of a properly qualified practitioner of modern medicine without adequate knowledge of the medical sciences for their effective use."

"As Dr. Spittel has stated, this type of person exploits the stethoscope, the skiagram, the sphygmomanometer, and the hypodermic syringe of which he knows nothing, to the peril of the public."

"The standard of the examination for entrance to the college of Indigenous Medicine is extremely low, a School Learning Certificate or even education upto the eighth standard being considered quite sufficient."

The Comment on this Memorandum made by an Ayurvedic paper bears aptly repeption here,

"The old type of Vedarala (Vaidya) is well aware of his powers and of his limitations. To give recognition to the type of Ayurvedic practitioner, now turned out at the Ayurvedic College, will lead the public to credit them with knowledge, which they cannot possess, and it cannot but discredit Ayurvedic medicine in the long run,"

In quoting the extract from the Memorandum of the British Medical Association (Ceylon Branch) the same paper 'Vaidya-Sarathi' of Kottyam, Travancore, states its object which runs as follows:—

To acquaint our readers with it and to divert the attention of authorities concerned in this country, who, in and out of season, clamour for blending Allopathy with Ayurveda, by patching fragments of the latter to the former and daubing it as Modern Medical Science.

Gentlemen, what is true of Ceylon emphatically holds good in most cases of India also. In view of all these iconoclastic activities in the country, it is pre-eminently incumbent upon you to gird up your loins to devise ways and means to protect Ayurved from gradual corruption and final annihilation.

The aforesaid charge of selfish motive against the Faculty and Board protagonists is convincingly corroborated by the fact that they are very loath to consent to any Government recognized Examining Body for Sanskrit learning controlling Ayurvedic studies and granting titles and diplomas. They are on the alert lest their hegemonic position should be parted with under the aegis of such a well constituted Sanskrit Parishat, where the information of a caucus for any particular branch of a huge department comprising a multitude of Sanskrit subjects, is not an easy affair. The Bengal Sanskrit Association had all but adopted a resulation and scheme for arranging Tirtha examinations The curriculum had been settled on the basis of in Ayurved. suggestions invited from learned members of the Ayurvedic Community. But behind the scenes the Faculty-Lords were desperately active and an artful gesture from the influenced Minister of Education kept in abeyance the decision, that had been well-nigh consummated. It must speak volumes against these friends of Ayurved in a province, the metropolis of which boasts of as many as four premier Ayurvedic Colleges without any intention of co-ordination among them. If the best interests of Ayurved be at heart, is it too much to expect of their jealous and rival founders and guides, exercising a sort of dictatorial and proprietory right in almost all cases, to federate their academies under the strong organisation of a non-official University or Board, for which the nucleus is sufficient, instead of a disunited, feeble and meaningless wailing before the Government? Further substantiation of the charge is that these Faculty or Board magnates have fought shy of bringing the Ayurvedic studies under the control of Universities. An Ayurvedic Faculty of an Official University shall have a real dignity and utility, and must be. hailed with universal delight and unqualified support from all ranks and schools of the fraternity.

Of some sixteen state-recognized Universities in India, it is only the Benares Hindu University, which thanks to the patriotic inspiration of that noble soul in Pandit Malaviya, a staunch

champion of India's religious culture, has founded an Ayurvedic Medical Faculty to, turn out qualified স্বাতক's or Ayurvedic graduates. It has still that defect of allopathic dominance, which seems to be the order of the day almost everywhere, though halt may now be cried to it none too soon. While your humble president was on a visit to the organisation of Nagwa through the courtesy of the Principal late Dharmadas Kaviraj, the Vaidya and the allopathic doctors were found running simultaneous out door medical service side by side. I was taken aback and spoke to the Vaidyaji in a tone of anxious inquisitiveness. was smarting under a common grief, and sincerely sharing it with me, he expressed helplessness in reply, The Assam University, which may come into existence in future, has, even in the stage of the agitation for it, got a commendable conception of a provision in the curriculum for advancement of the Ayurvedic culture. The Madras University has recently shown a noble example by awarding a prize for a monograph on a critical study of Hindu Medicine. The prize was offered by the eminent scientist Sir Jagadish Chandra Bose of world-wide fame, who has given convincing interpretations before the world to the truths discovered by India's ancient savants and seers, who discovered life and tongue in the apparently insensate Nature. The association of the name of this celebrity with the prize is a positive glory to Ayurved. The competition of the prize was open to all the provinces of India, and unfortunately we have not the pleasure of having in our midst here, the distinguished Prize-man Kaviraj Dhirendra Chandra Roy, M. Sc, Kavisekhar, my beloved and learned friend, who has been worthily elected to preside over the All-Karnataka Tridosha conference to be held at Hampi on this historic occasion. Let us hope the other Universities and intellectual luminaries of our mother land will follow in the wake of the Madras University and Acharyya Bose.

An alien Government, and Universities under the direct or indirect control of it, may rather be excused to a certain extent for displaying step-motherly attitude to India's indigenous healing science. But it passes our comprehension how non-official seats of cultural inter-change, such as the Santi-Niketan of Poet Laureate Dr. Rabindra Nath Tagore, professing to be the exponent of the messages of India's culture and civilization to the world, can afford to ignore the impostance of the native science of medicine as a branch of oriental culture.

CANTY, painful or irregular menstruation usually results in fixed, faulty physiological habits. Treatment is more successful if instituted early.

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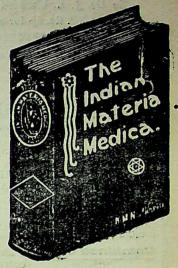
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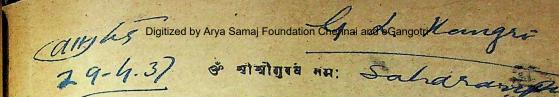
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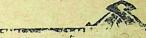
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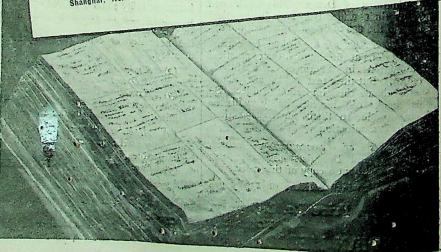
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In Far South

(2)

'At Madras I met the great Ayurved-Pandit Vaidyabara Natesh Shastri of Benkataramana Pathsala. He read out to me extracts from his scholarly book Kalyanabartika Part I, in which he has passed severe strictures on the theories of an author of Begal repudiating the Anatomy of Susruta. To vindicate his opinions, he has incorporated in his कल्याणवात्तिक texts from rare Avurvedic manuscripts, preserved in foreign museums. To secure this documentary evidence to prove the genuineness of the Susruta Samhita, he had to undergo an expenditure of several pounds. He narrated how he had accepted an invitation of the opposite school, and how the friendly discussion on the controversial points of Susruta's mitt reached a climax, where the judge Col. Ganapat Rao silenced the opponent with an inconvenient remark decreeing closure to the further prolongation of an unprofitable talk. As the conversation turned on the Mahamandal, and the recent Benares Conference, he said with emotion, "I was once the Asst. Secretary of the Mahamandal. I have no confidence in, and connection with it now. I think it is in the hands of a few dominating men." As our pleasant talk reached an inevitable reference to the position of Ayurved at present, a pessimistic note was struck by him thus-As Jadavji Trikamji of Bombay was passing through Madras on his way to Ramesvaram, we met and discussed. He said that

there was no no no not significantly anywhere. I see no hope. If God saves Ayurved, then alone can the Science live. Just see the Madras L. I. M. School and other things here."

He referred us to his brother Subramanya Sarma, who was the Secretary of the Madras Ayurveda Sava, and in the know of fuller details regarding matters Ayurvedic, of public importance. The Brother proved a commentary on the Shastri's words. The L. I. M. and Central Board authorities have captured all positions of vantage, and even the Press would not give publicity to a news. sent by the opposite section. According to him, God alone could save Ayurved. He betrayed a 'deplorable defeatist mentality. Yet, he would like to establish a representative and no are a size as a size of the present rotten one.

By reference to the L. I. M. school much false propaganda is indulged in by the protagonist of an interested section. It is absolutely untrue that the L. I. M. products of Madras filled honoured and handsome offices like the Asst. Surgeons. In fact, they do not, till now, know how below even the L. M. P.'s they are. No prestige and position is ensured for them. I had long longed to ascertain things for myself, and I detained myself for a day for the inspection of the school.

A finished student of the school, dressed in 'borrowed plumes', kindly showed me all around the large area of the school and the attached hospitals. From him I gathered that, in native costume the learners were not allowed to attend the obstetrical and such other wards. The question as to the length of the period of the training course was rather inconvenient to him. It has been raised to three years, and a further proposal for increasing it by a couple of years more was awaiting ratification before the author-

ities that be. He himself admitted that it was no good mixing up the twain of Ayurved and Allopathy. Three main prevailing systems of treatment were being taught as separate courses. They are Ayurved, Unani and Siddha. At the helm of affairs was a non-Ayurvedic western-educated Pandit, drawing a princely salary.

My programme had been so shaped as to make an interview with the Dewan of Mysore possible. But he was missed at Bangalore, and I could not afford to await his return from Mysore. I however met the present Director of Public Instruction of the State. But a good talk with him did not serve the purpose, as Ayurvedic culture was being financed from a private fund of the Maharajah.

Pandit Taranath, Principal, Prem Ayurved Mahavidyalay (Thunga-Bhadra), happened to be at Bangalore at the time. Ir was needed that we should meet and discuss. A fair Khaddarite, full six feet stalwart, and with a noble mien, greeted me with all the warmth of his capacious heart. We met several times at tea-table, and Dinner, too, given by Mr. Bharadwaj at his house. The Pandit shared our preservative and catholic views in matters concerning Ayurveda's resuscitation. Kaviraj D. N. Roy's Tridosha Address, too, was discussed, and decreed a noble piece of labour and research. Our short association was a profitable one.

The eminent scientist Raman of world-wide fame received me cordially, as I was introduced in the All-India Institute of Science. The old gentleman apologized for his inability to accompany me, as he was going without his break-fast even at that late hour of the forenoon. He deputed a research scholar of his, who conducted us to the laboratories, where further experiments were being

carried on on Raman spectra. Through a powerful and accurate microscope we followed his explanatory directions

to see the four distinct spectra discoverd by Raman, as light passed through certain media. All things were explained and arrangements were made to introduce us to the different departments. The trip and treat was pleasurable and profitable.

At Guntur, Ponur and Bezwada, my mission was pursued unhampered on my way back. The report of all these successful visits and lectures have already been published in the 'Journal', and other papers.

An L. I. M. gentleman, who is in charge of a Bezwada municipal dispensary, invited me for inspection of the Though we differed on vital points re. organisation. organisation and revival of Ayurved, in fairness to him, I must say that he is a nice liberal fellow. I was particularly interested in the standardised pharmacopea of Ayurved issued by the Central Board of Madras, which he exhibited to me. I was pained to notice a chapter, containing a long inventory of allopathic drugs, which the L. I. M's. were empowered to use, though no Ayurvedic experimentations had been made on them. It constituted a serious menace to the individuality of Ayurved, and its peculiar growth and evolution on the harmless and healthy basis of originality, initiatives and absorption.

I shall ever treasure in my memory the splendid reception and hearty hospitality, the good friends of the Deccan lavishly showered on me everywhere I went during my extensive tour of close upon four thousand miles.

M. K. M.

Original Articles

PRESIDENTIAL ADDRESS

OF

KAVIRAJ M. K. MUKHERJEE, B.A.,

Ayurved-Sastri.

AT THE

FOURTH SESSION

OF

THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE

AT

HAMPI

(Southern India).

--:0:--

(Continued form our Previous issue.)

May we not cast a glance at the past history of India's glory in this connection? In the different stages of glory of Hindu civilization, the universities of Taxila, Nalanda, Kashi, Ballavi, Abanti, Mathura, etc. acquired international reputation. Each of these seats of learning was particularly famous for some special branch of learning. Of these, Taxila specialised in science, especially in Ayurved, whereas Nalanda and Kashi carried the culture of Buddhism, and Brahmanical love to a high level of perfection. The fame of Taxila, and in later times, that of Nalanda spread all over the then civilized world. Those

were the days, when the world played the reversed role, and swarmed to this Land of Light from Tibet, China, Persia, Arabia, Greece, Egypt and other countries, and sat at the feet of Indian Gurus to receive knowledge. Jacolliot very truly and appositely wrote, "We should not forget that India, that immense and luminous centre in olden times, was in constant communication with all the peoples of Asia, and that all the philosophers and sages of antiquity went there to study the science of life. Probably, Alexander, the mighty conqueror, is responsible for the great influence of Hindu Medicine on the Hellenic civilization, which came in close touch with the Indian culture, and found the Hindu Healing System in its meridian glory, surpassing all other systems of treatment in drug-therapy, toxicology and inquisitiveness. Dr. Enfield, Von Schrader, Schlegel, other savants are of opinion that the earliest Grecian sage Pythagorus, and other numerous Greek philosophers among the early progenitors of the medical science in the occident, such as Paracelsus, Hippocrates and Galen had adventured into the East, and had set foot in the Indian seats of culture in quest of the Healing Science of India in order to improve their own in the interests of suffering humanity. Razhes, the famous Arabian scholar, writing in the ninth century, tells us that the Samhitas of Charaka and Susruta were translated into the Arabic language in the middle of the eighth century of the Christian era, when the romantic city of Bagdad was 'created by Harunal Rashid, the great patron of learning and culture. Mention is again found of these two authoritative works in the Latin translations of the Arabic medical literature. Hellenic and other ancient civilizations bear unmistakable internal evidences to establish their indebtedness to Indian medicine in the development of their own medical investigation and knowledge. It seems that India had developed her wonderful medical science at least one thousand years before Hippocrates was born. Highly informative books have been written by M. Sylvan Levi (the famous historian and lover of India), Lewis E. Von Norman, Nolovitch, and Nicholas, the Russian traveller, establishing the visit of Jesus Christ to, and the gift of his education from India. Many Chinese and Greek authors have left descriptions proving the world-wide fame of the University of Takshasila, the geographical position of which, also, was very favorable.

Taxila was on the north-western frontier of the extensive Indian empire of those days, and the capital of the kingdom of Gandhara, and as such, within easy communication of the contemporary enlightened world. This important centre of culture in Buddhist India was a regular university town.

Let us now take one or two instances of the alumni of one such ancient university, who, by their high acquirements and brilliant records, have imparted an imperishable memory to their Alma Mater. Bishnu Gupta Chanakya must have been a medical graduate of the inimitable seat of medical learning in Takshasila. How otherwise could he have acquired such medical and surgical skills, as evidenced by numerous stories of his marvellous success in the treatment of diseases? It is possible only on the part of a Taxila graduate to display such deep knowledge of the medical science, as embodied in the Arthasastra of Kautilya. Kautilya mentions four kinds of medical men, such as (1) शिष्ठ (General physicians), (2) जाइनोविद: (Experts in detecting poison), (3) स्तिका-चिकित्सका: (Specialists in Midwifery and Nursing), (4) सैन्य-चिकित्यका: (Army surgeons). four kinds of physicians mentioned in the Mahabharata, too, may be remembered in this connection.

But the greatest call of this famous seat of Ayurvedic culture is Jibaka, who was the attending physician of Lord Buddha, and the medical adviser of the royal household of the Suzerain King Bimbisara, the Founder of the First Empire of the Histric Period. He conducted his studies extending over a long period of seven years under the guidance of Vikshu Atreya, who was in the Chair of the Ayurvedic Faculty in the University of Taxila. The story is current felicitiously testifying to the supremely excellent organisation of Ayurvedic studies in the university, that before Jibaka was granted a license for practice, he was required to undergo a hard practical examination proving his first-hand knowledge of medicinal plants existing within an

area of fifteen miles of Taxila. The brilliant examinee failed to identify any herb or shrub within the specified jurisdiction, which was not known to possess utility in treatment. Jivaka was a master-hand at operative surgery, especially in Fistula-in-anus, Cranial Bone, and such other difficult cases. Practice surgery he ultimately abandoned out of reverence for the sentiments of Lord Buddha, whose regard for sacredness of life, and insistence on Ahimsa would even eschew the cruel clemency, inflicted by the well-intentioned lancet of the horrible surgeon. After giving up the knife, Jibaka exhibited marvels of cure in extremely difficult surgical cases simply by well-designed herbal plasterings. His reputation and fame had spread throughout the length and breadth of vast India, as also beyond her confines. He had frequent and honoured calls from the Royal Houses of Ujjain, Kosala (Oudh), Kashi and Magadha, and commanded a fabulous fee of one hundred thousand. In those days, instances were known of many a famous Indian medical man, having been requisitioned for treatment outside India. In compliance with the request of the Royal Court of Egypt the Maharaj Bimbisara permitted Jibaka to go out for treatment of Ptolemy, the Egyptian king. Jibaka was also famed by the name of Kaumara Bhatta, being the author of the Pali brochure entitled 'Komara Vachcha (Pali degeneration of Koumara Vhritya, one of the eight divisions of Ayurveda on Pediatrics and Puerperal Diseases.)

If, once again, Ayurved is taken under the wings of universities, the Science will soon achieve reconquest of its inimitable position, and re-establish its cultural domination beyond the boundaries of her original home all over the globe, for the benefit of mankind. Legions of Jibakas and Kautilyas would then be reproduced on the fertile soil of this ancient and sacred land, the people of which are still the possessors of the seeds of the surpassing genius of their glorious ancestors. Faculties and Boards are mere farcical shows of melo-dramatists. They are Déad-Sea Apples. It is said that it is in the mind to secure a penetration at the thin end of the wedge with the high aim and ambition of ultimate capture of the citadel o full frights

and privileges. Do they intend to stage a mock-heroic constitutional fight for franchise? There can be no compromise with the question of *izzat*, threatened by discriminating legislations or dispensations. In the words, uttered by Kaviraj Y. M. Sen, Kavytirtha, as President of the Annual Ayurvedic Gathering in Chundernagar, French India, "We should rather prefer the refreshing arms of the umbrageous trees under the broad expanse of the firmament over-head, to the humiliations of a sheltering niche of the royal palace."

Nothing less than a full and honoured status should satisfy the legitimate vanity of the Hereditary School. Otherwise, disappointments and failures are writ large on the walls there. Let us desire and agitate for real deliverance instead of feeling marooned in the desert, only to be misled by the unsubstantial mirage. We may then hope to witness, in the fulfilment of time, the re-incarnation of the type of universities like those of Taxila and Nalanda, which used to attract legions of enthusiastic learners to their mighty seats of Ayurvedic learning and culture from all quarters of the contemporary world, boasting of the civilizations of Tibet, China, Persia, Arabia, Egypt, Greece and Rome.

State patronage and State recognition was made possible under the benign rule of benevolent monarchs who held sovereignty as a divine trust on behalf of the governed. The interests of the State and the people were identical. Let us snatch a moment to enjoy a page from Kautilya's Artha-Sastra felicitiously delineating the achievements of past kings in regard to India and her own medical science. Dead bodies of persons, meeting accidental and unnatural deaths by poisoning, drowning, hanging, asphyxia, etc. were sent to the mortuary for post mortem examination. These corpses were kept besmeared with a kind of oil or extract (IIII) to prevent their decomposition, decay, and distortion. In the days of Ramayana, the dead bodies of Dasaratha and the king of Mithila (Nimi) were

kept immersed in one hundred and twenty eight seers of receptacle, iron Taila contained in an Narayana case (तैस द्रोण्यां तदमात्या: संविध्य जगतीपतिम । सर्व्वार्ययादिषट। सक्तः क भाग्यन न्तरम्) The dead bodies sent to the morgue were examined by the medical men with extraordinary skill for determination of the true causes of death. Suspected cases were immediately reported upon, and referred to competent courts of inquest. In the reign of Chandra Gupta such morgues were established in all the provinces of the empire, and medicines were hugely stocked in the hospitals, that existed in different places under state control to minister to the needs of the suffering people. In specially chosen places of the country existed Royal Medical Botanical Gardens, where medicinal plants and trees were grown. Strict and severe laws were promulgated to check and prevent adulteration of food stuffs and aromatic spices. Free distribution of medicines was enforced, when infectious diseases, such as plague etcetera raged in virulence in the land, and particular places outside the city area were meant for cremation or interment of dead bodies. Those, who were found to offend against the orders in these respects, were punished with hard sentences. Physicians, who failed to render satisfactory service to the patients, or were guilty of harm to them, were condignly punished. The Artha Sastra further mentions four kinds of medicine men, of whom references and descriptions have been given before in course of this address.

How foreign invasions and internal turmoils have, in successive periods, caused remarkable ruin of our rich and prosperous Sastra, we have incidentally noticed. Buddhism proved at once a blessing and a curse to Ayurved. Ayurved immensely thrived and flourished under universities and state aegies. Proselytizing Buddhism carried with it the messages of Ayurved to far-away places and countries. The whole enlightened world became attracted to the Science. But under the influence of Buddha's tenets of sanctity attached to every form of life, Ayurved became successfully, shorn of her important branches of Dissection, Anatomy, Physiology, Surgery, and Midwifery. To meet the requirements of these vanishing and indispensable branches the

Materia Medica was however developed wonderfully as a compensating advantage. This development received a further fillip in the days of Muslim rule, though it relegated Ayurved to the cold shade of neglect. It had brought with it fairly developed Arabic Medicine as the state system of relief, and Ayurveda's materia medica reaped the benefit of non-subjugating juxtaposition.

Now, we reach the rule of Britain. It is said that Dr. Sir. George Bardwood, whose exceptional genius in treatment, and sharpness of wisdom helped in the formation of the British Empire in India, looked upon the country as his motherland, and was characterised by intense regard for the Indian Medical Science. Sir. Malcolm Hailey said in his address in 1916 on the occasion of the Prize-giving of the Delhi Unani and Ayurved College,-"Western Science is by no means definite. It is continually throwing off old ideas for new ones. No one can say that western science is better than eastern science. For this reason, the eastern science deserves encouragement." The picture is surpassingly embellished by a whilom Viceroy of India in comparison with the open-hearted eulogy and pious wish of the aforesaid Provincial Satrap. Said Lord Hardinge in course of an address, "When I remember how many millions of people in India are beyond the reach of allopathic aid, provided by the Government, and how many of those, who have means of access to consult best doctors, still prefer to be treated in accordance with the indigenous system of medicine, I come to the conclusion that I should be wrong to discourage the scheme, which aims at improvements and developments of this branch of medicine." Much water has flown below the bridge, since all such noble sentiments were expressed. But 'improvements and developments' worth the name, have not been achieved anywhere under the State-aegis. Under pressure of popular opinion, or for inscrutable reasons, here and there, meagre and niggard state-support has been accorded by provincial Governments in lieu of self-respect and genuineness of Ayurved, and at the painful price of the killing control of allopathy. One must live in a fool's paradise to expect a flow of mother's milk from the source of a stepmotherly stream. The story is there of Sir. John Woodburn, a former Lieutenant Governor of Bengal in the Partition Days, who could not acquiesce in getting Ayurvedically treated for the disease, to which he succumbed, because of the fear of public reprobation, despite assurance of efficacy of Ayurved in his case. Let us close this distressing chapter with the recentest positive proof of Governmental encouragement (?) to our Science. In a session of the current year of the Legislative Assembly Sir. G. S. Baipai informed Sardar Sant Sing in reply to his interpellation, thus,-"The Government of India has shown active interest in the indigenous system of medicine by financing investigations by pharmacologists into the action of indigenous medicines. two lacs of rupees had been spent during the last eleven years these investigations, which were being continued. The Government of India had not considered it necessary to give to Ayurvedic and Unani Colleges grants in-aid, which considering the constitutional position, could have only been given to institutions in directly administered areas. The Government had no information relating to grants by other bodies." A few things are very clear in this conection. The Central Government does not even keep information regarding grants or help vouschafed unto Indigenous Medicines by the Provincial governments. We are not concerned with the constitutional difficulties of the Central Govt. But we are sure that, even if no such difficulty did exist, the help the Central govt. has given, or the help it has liberally been giving, would not be help given to indigenous systems of medicine. On the contrary, the help is to the allopathic researches on chosen herbs and drugs of the incomparably rich Hindu Materia Medica, which has been an object of admiration, wonder and allurement to allopathy, which is out with all powerful backings to render those precious contents of our Materia Medica apostates, clothed in outlandish garbs, christened with foreign nomenclatures, and swearing by principles of completee metamorphosis. What avail then all these to Ayurved and Unani, even though the results of these allopathic researches may be helpful to the practice of allopathy! Let not the Ayurvedic world be gammoned with the comouflage of Sir. Girija Sankar that the Government of India has shown active interest in the indigenous system of medicine.

In asserting our legitimate claims, and dealing out justice, let us not exonerate any quarter, where we have expectations, and experience frustration. I remember the irreverent and disparaging words about Ayurved, uttered by the greatest exponent of India's soul in Gandhiji in laying the foundation-stone of the building of a premier Ayurved College of Calcutta. Is there a more genuine Swadeshi asset than Ayurved, though adulteration of the science is being attempted and passed off by the vampires of impostors, who represent the tribe of institutional invaders of the rights of the Ayurvedic Hierarchy of the Hereditary Pranacharyyas? With the national reawakening have sprung up Aurvedic institutions in different parts of this vast sub-continent of India. It cannot be said that they are direct products of the Indian National Congress, which is pre-eminently responsible for national consciousness, and political progreses of the people and the country. The congress is often absorbed with its militant programmes. Even when a bull sets in the fight, and constructive schemes are pursued in the periods of reaction, Ayurved never finds a place as an item. The Swarajist and public-spirited members of Municipalities and District Boards are not generally sincere believers in the regeneration and possibilities of Ayurved, which once satisfied all the medical requirements in times of peace and war, complete in itself. Were they so, the venues of the valiant fight of Swadeshi-wallas in Public Bodies and Legislatures would have, here and there, been marked even by a rare skirmish on the issue of Ayurved. We have it from the lips of the Late Deshabandhu Das of revered memory and his renowned successors of All-India fame that the members of the Corporation cannot be rallied round the question of Ayurved very easily. A Muslim Deputy Mayor of the Calcutta Corporation regretfully told your humble president once that, to the European group of members, grants to Ayurvedic institutions meant but help to humanitarian work, whereas the real opposition came from those, whose support was most counted upon. If Ayurved is ever an: issue for a battle royal to be given, it may be favoured as a dear and national subject. Ayurved has still to wait for broadened outlook, and real assessment of values in the country. So-called Patronage, now vouchsafed to Ayurved, is mostly the bread of pity. . If then, this is our position with our own people, what should the betrayers of the holy trust and heritage of Ayurved

expect of the oversea-wallahas, who hold sway over the country, excepting their own selfish ends? Let us unroll the scroll to a further length, and regale our eyes with an idea of the entire portrait. Patriotic zeal and inspiration has been the source of many a humanitarian institution in this vast beloved Hindusthan of ours even in recent days. But the organisers of these forget the indigenous almost invariably institutions laudable endeavours. all these medical science in When the Seva Sadan was established in the dedicated residental house of late Deshabandhu C. R. Das for relieving the sufferings of the diseased womanhood, we raised our feeble voice in support of Ayurved demanding the reasonable consideration of allowing a few seats in the hospital for the treatment of diseases of women and children according to the principles of Ayurved. Our appeal fell on deaf ears, even where were concerned a national organisation, and political leaders as its helmsmen. The Swaraj Hospital of the former Anand Bhawn at Allahabad offers us the same discouraging spectacle of apathy to the claims of Ayurvedic relief. To commemorate the name of Late Kamala Neheru, the famous consort of Sreejut Jawharlal, the President of the Indian National Congress, a scheme has been formed to found a hospital, for which sufficient funds are being raised throughout the country. Will the organisers of this benevolent mission realise the necessity of earmarking a few beds for Ayurvedic treatment of ailing patients? The National Congress and her leaders stand for regeneration of our national self, which means our self-realisation and self-expression. It is thousand times a pity that our nationalists are apathetic to a glorious asset of our own land. Will they ever rectify their blunder? A Committee has been formed to found a university at the historical place of Nalanda. The personnel of the Committee includes distinguished and enlightened men. To recall the past is a manifestation of inherent patriotism. May we expect that they would not forget to keep in the university-to-be, a provision for the cultivation and revival of the glorious medical lore indigenous to India, which was once taught and studied in all the universities of the ancient days, and formed an important and prominent branch of learning in the great Nalanda University of the whilom days? We are all enamoured of the excellent organisation and work of the Ramkrishna Mission in diverse channels throughout India,

as also beyond her boundaries. But is our eye refreshed at any place with the attention of the Mission to Ayurved, though medical service to the people is a most prominent item of the humanitarian Mission? Recently, the Ramkrishna Medical Education Society of Bengal has bestirred itself to found medical institutions for exclusive training of woman, for whom education in the medical studies is highly inconvenient. The idea behind this venture of the Society is noble. They have remembered the ancient mothers of India, who, even not very long ago, possessed a high degree of useful medical knowledge, essential to healthy domestic life, which valuable asset descended to successive generations through practical demonstrations (in cases of necessity) to daughters and daughters-in-law. It must be remembered that pure and simple Ayurvedic knowledge was the stock-in-trade of our ancient matrons of Society. The move of the above Ramkrishna Society is to establish allopathic institutions, and disseminate the lore of allopathy, whereas the particular healing science to suit the needs of the native system and constitution is Ayurved and Ayurved alone, to which they are culpably apathetic. Let me bring this distressing topic to a fitting close by a little reference to the address of His Highness the Holker of Indore, delivered in the thirteenth session of the Science Congress. The Basumati critically publishes the gist of the portion of the speech pertinent to our topic, which runs in the following vein: -It has become almost unavoidable for countrymen to learn the subjects of the applied science of the west. But the infatuation of the knowledge of these should by no means be allowed to neglect or oust the Spiritual Science. has specially warned the votaries of the western applied science against the impropriety of discarding their hereditary culture, come down from generation to generation, under the excessive charm of the west. He refers to the systematic way, in which the medical lords of the western healing science disdain or neglect Ayurved, and regrets the circumstance much. Indian doctors are so much eaten up with aversion for Ayurved that their hatred far surpasses that of their western Gurus. A section of this type, a disgrace to our race, is loath even to take advantage of indigenous herbs, not to speak of their taking recourse to the medical science of the country. It is difficult to adequate words to describe the degree of the slave

psychology, which is responsible for such downfal. We have been associated with the British for so long a period. But sorry to say that we have not, as yet, been able to learn their intense patriotism. A Lieutenant Governor of Bengal fell ill of blood dysentery, and preferred to die by using allopathic medicines under allopathic treatment. Yet, he could not get himself to undergo Ayurvedic treatment even under the counsels of an experienced near relation. Among the English-educated people of our country would be found just the opposite mentality. The innate efficacy of Ayurvedic treatment still excites the wonder of the world in a large measure. But we do not feel proud enough to proclaim our medicine to be beneficial and efficacious. When we fall ill, it is the allopathic treatment we think of before any other remedy, and when allopathy utterly and miserably fails after having committed incorrigible mischief, and the doctors give us over, the kaviraj is called in as the last resource, and but once. But it is not again given to one and all to enjoy this much of good fortune. It is an endless story of how Ayurvedic Medicine has decayed, been neglected and unappreciated,'

In the present position of things, Ayurvda's only hope is in the exertions of the Ayurvedists themselves. The hereditary school of the Vaidyas are at once the true heirs and heirlooms of Ayurveda. It is for them and the country to be mutually benefitted for a healthy and happier life. In the period of original research and classical authors, as also in the period of Tantras and Siddhas, and learned and expert compilers of shastric texts from different sources. Ayurved had strides on the high road of all-round progress. This has been unstintedly admitted even by western scholars and savants, who have carried, on laborious and careful researches in Indology. Curiosity in this respect may cheaply be satisfied by a simple reference to Imperial Gazeteer of India' in its chapter on Indian Medicine. The glory of Ayurved will again shine in full splendour, when the ancient spirit and stout pursuit of research is revived. If Renaissance in Ayurved has really begun, we should feel the gradual re-advent of that by-gone period, when

Ayurvedic culture was successfully out on a conquering expedition in the contemporary civilized world. Our daring imagination is not indulging in mere Alnescharian schemes. This seemingly Utopian vision must have its counterpart in reality, if we can conduct our researches in the right channels, and with wisdom and faith. The British Medical Association has extended us an olive branch. They would consider our Ayurved as deserving of attention, if we could stand their tests of scientific experimentations. The Merciful Father save us from our friends! The incomparably rich Materia Medica of the Hindus has excited the cupidity of the westerners. They have found themselves unequal at least to the tropical diseases with their home equipments. These and other allopathic researchers including, even our swarthy countrymen of the same feather have the inner motive of dexterously abstracting the contents of our rich store-house, or overtly ransacking our piled treasures. Is there any reply to the question—'what is your science, the offspring of an infant civilization, barely three centuries old?" We may be presented at least one from the west. Let us pause, for a moment to relish the outspoken condemnation of a famous occidental scientist in Holdone in his book, entitled 'Possible World' in the following unambiguous terms,-"Many of our cherished scientific theories contain so much falsehood as to deserve the title of myths."

Revered Friends! You will kindly bear with me a little more, while I give a little finishing touch to the portraiture. This scientific (?) research is like the one-year-guarantee Japanese clock,—like a queer and constant growth of one-day existence germinating with the welcome light of the new-born day, flowering till the noon-tide, and then withering as the day declines, the close of which marks the incidence of its non-entity. Let us not condemn without chapter and verse. An illustration is furnished by Sir. John Woodroffe, when he exposes the folly of foreigners in ridicaling India's indigenous usages, in the following sparkling words:—'So, again, the ancient custom of taking sour milk (**Eta**), which was looked down upon as an ancient, folly, was respected as a scientific practice, when

Professor Metchinkoff discovered the Bulgarian Bacillus." Your orthodoxy and your objections are not retrogressive tendencies. On the contrary, they are judicious and justified Mantras of self-preservation. Even western Pandits recognize your deep wisdom. Sir. Pardey Lukis and Lt. Col. Knowles respectively say:—

'Study Indian prejudices, and don't consider these prejudices as non-sensical."

'Its (Ayurveda's) dietetics are based on Indian dietetics, and meets Indian requirements as to caste, creed and constitution.

The practice of banning salt and water in the diet in acitis, dropsy and oedimas has been known to Agurved from time out of mind. The recent rediscovery of this effective method of treatment in the western continents have created a quite. sensation. Even the medical charlatans or the ordinary village-folk have come to know from long long ago that sufficient in-take of water mixed with salt, successfully checks विस्चिका। modern saline injection is but a convenient improvement on this undeveloped common knowledge. The highly efficacious sucktioncup method of extracting the poison of snake-bite, recently discovered in the southern hemisphere, and successfully introduced in an American state to bring down the appalling rate of mortality from snake-poison below 2.p.c., is in no way superior to our indigenous methods of the application of chickens, and chord-checking-cum-psycho-manual therapy. Ayurveda's सब्बेदीषहर (Germicidal) तन्न has been known and used from time immemorial. The westerner now prescribes this medicinal food in B-coli infection, too.

(To be continued.)

ADDRESS

OF

KAVIRAJ DHIRERDRA NATH ROY,

Kavisekhar, M. Sc., of Calcutta

(Editor, Dhanvantari, and 'Sir J. C. Bose' Prizeman, Madras University)



AT THE

SPECIAL TRIDOSHA CHARCHA PARISHAT,

Held at Hampi, 26th December, 1936.

-:0:--

Gentlemen, it is a great honour that you have conferred upon me, in asking me to preside over this Special Tridosha Conference at the ancient Hindu City of Vijaynagar. The subject of the Tridosha is a vital one for Ayurvedic Practitioners all over India. And I thank you from the bottom of my heart for kindly giving me this opportunity of speaking about the Tridosha of Ayurveda before this learned assemblage.

Gentlemen, I am a man of few words. I do not like to cloak any vague idea with high-sounding words. What I want to say, I shall speak out plainly. One must be precise and clear, when dealing with any scientific subject. I shall now come straight to the point:

All of you know that it is upon the Tridosha,—upon the principle of Vayu, Pitta and Kapha—that the foundation of Ayurveda is based. Every grown-up Indian has some vague idea about Vayu, Pitta and Kapha; the terms are familiar to them, and are also used in common parlance. But in the majority of instances, the popular conception is quite different from the medical one.

The physiology of Hindu Medicine is the physiology of the all-important trio-Vayu, Pitta and Kapha. Any body, even faintly acquainted with Ayurveda, must frequently have to come across these terms. We have ample reference in Ayurvedic literature to the properties and different functions of Vayu, Pitta and Kapha, both in their normal and abnormal conditions. But we have no direct evidence, by which we can come to a definite conclusion regarding the ultimate nature of these three substances. we can do, is to make some inference based on reason, by a comparison of the original texts of Charaka, Susruta, Vagbhata and others, and supplemented by such evidence as we can get from nonmedical sources. Yet, in the the study of Ayurved, we have to deal with Vayu, Pitta and Kapha from the beginning to the end. Without their proper knowledge, successful treatment of diseases according to the Ayurvedic System is quite impossible. More is the reason, therefore, to very minutely study the subject thoroughly to discuss it in order to arrive at a rational conclusion about the nature of Vayu, Pitta and Kapha.

Now, every medical science has to be based upon a corresponding physical science. The modern western medical science is based upon modern Physics and Chemistry. The Science of Hindu Medicine was similarly based upon the physical science, as known to the ancient Hindus. So, in order to fully understand Ayurveda, we must know something about the conception of the ancient Hindus regarding the physical world. The conception is the Panchabhautika

Theory of matter, as adopted by the Ayurvedists. It is not possible for me in this short address, to discuss in detail the Panchabhautika Theory. I have done that in my thesis, which was recently approved by the Madras University for their 'Sir J. C. Bose' Prize, and which, I am glad to inform you, is already in the press, and will very shortly be put before you in a book-form.

Charaka says that, for the purpose of Ayurveda, all substances are considered to be Panchabhautika.— सर्वे द्रव्यं पाञ्चभौतिकमिस्तवर्थं (C. S. 1. 26. 11). (According to Chakrapani— प्रास्तवर्थं means अस्मिन तन्त्रे i. e. in this treatise.) The body is Panchabhautika, but with this Panchabhautika body are associated from its birth till death, the three entities Vayu, Pitta and Kapha. The body is derived from the five Bhutas, and still it is said that the cause of generation of the body is Vayu, Pitta and Kapha,—वातिपत्तक्षेपाण एव देइसकाइतिव:—(Susruta, Sutra, Ch. 21.)

This conception of the body being caused by Vayu, Pitta and Kapha is unique and is peculiar to Ayurveda, and by this originality Ayurveda stands apart from every other concept of Hindu Philosophy.

The question now arises "Why, if the Panchabhautika theory was sufficient to explain everything, have these three entities been introduced in Ayurveda? What is the utility of acknowledging these three substances as separate entities? Are they really separate, i. e. distinct apart from the five Bhutas?"

The aim of Ayurveda is two-fold—to preserve the health of the healthy, and to cure the patient of his disease. Any disturbance in the normal proportion of the five Bhutas, which go to make up the whole body, constitutes a disease. But a change in this proportion may take place in an infinite number of ways, causing an infinite variety of diseases. On the other hand, there is an infinite variety of Panhabhautika matter, each different from the other. So, it is certain that we can select a particular kind of matter to get rid of a particular kind of disease. Because, for any abnormal proportion of the five Bhutas in the body, we can find out a

particular substance, in which the proportion of the Bhutas is just opposite. This latter substance, when used as a medicine, will bring about the normal condition again. We thus see that there is no substance in this universe, which cannot be used as a medicine. (Let us take a hypothetical case, suppose, the blood has become abnormal. Now blood is Panchabhautika, let us say.

Blood = Prithivi-bhuta 1 part + Ap. 3 parts + Tejas 4 parts + Vayu 1 part + Akasa 1 part.

For some reason or other this proportion is disturbed, the Tejaspart becoming 2 and Ap-part 5; the blood, also, in consequence, becomes impure. Let us suppose again that

.Iron = Prithivi-bhuta + 4 parts + Ap 1 part + Tejas 3 parts + Vayu, 1 part + Akasa 1 part.

If we use iron for the above case of impure blood, it will increase the Tajas-part, and by the preponderance of the Prithivi-part will decrease the Ap-part, and in this way, will bring about the normal proportion of the Bhutas in the blood again.)

The above is quite all right, so far as theory is concerned. In practice, however, it is quite impossible to ascertain the change of proportion of the Bhutas brought about in the body. Moreover, it is also practically impossible to ascertain the numberless indirect causes that produce a disease. So the Ayurvedists adopted a simpler method. They said that "the body is composed of Dosha, Dhatu and Mala" (दांषधात्मलक्ष्य हि ग्राह्म S. S. 1.15.3. of A. H. 1.11). The Doshas are three, namely Vayu, Pitta and Kapha. Without their association, no disease is possible. The Doshas are, in fact, the direct causes of a disease. It is the Vayu, Pitta and Kapha, which are the causes of the production, preservation and destruction of the body.

Now, whatever Vayu, Pitla and Kapha may mean, they must be included in the six Padarthas of the Vaiseshika, viz Dravya, Guna, Karma, Samanya, Visesha and Samabaya. Otherwise, the whole foundation of the physical conception of the ancient Hindus, as adopted by the Ayurvedists, breaks down. From the definition

of Samanya, Visesha and Samabaya, as given in Hindu philosophy, as well as in Charaka-Samhita (Sutra, Ch. 1), we can see that the Tridosha caanot be included in them. Also, as you all know, Vayu, Pitta and Kapha have some definite Gunas and Karmas attributed to them. So they cannot be Gunas, because a Guna cannot possess other Gunas. For the same reason, the Tridosha cannot be Karma. So, they must be Dravyas. Dravyas are nine in number viz: the five Bhutas and soul, mind, time and space (Charak-Sutra, Ch. 1.) Of these we can at once eliminate soul, mind, space and time; and ultimately we are left with the five Bhutas in which to include the three Doshas.

It would not, however, be correct simply to say that Vayu, Pitta and Kapha are not separate entities, but are included in, or identical with one or the other of the five Bhutas; because Kanada, Gotama and others have fully dealt with the five Bhutas. But although we have the term Vayu mentioned by everybody, nowhere can we find even the faintest mention of Pitta and Kapha.

It would not be proper also to say that Pitta having got the distinctive property of Tejas, namely hot in touch, must be included in that substance; and similarly Kapha, having got the distinctive properties of Ap, is not separate from the latter. The Vayu of Ayurveda, having got somewhat similar properties to the Vayu of Kanada, etc., has been called by the same name, and not designated by a different term. Then why, if Pitta and Kapha are identical with Tejas and Ap, has a new nomenclature been introduced in the case of these two?

As we have seen, for the purpose of Ayurveda, all substanses have been taken to be Panchabhautika. Because Pitta of the body effects heat, digestion, etc., which are also the effects of the Tejas-substance, it has been called by Susrnta "Taijasa", i. e. of the nature of Tejas. But it is not Tejas only. Pitta is produced by a conglomeration of the primary inherent causes of the body—the five Bhutas,—the Tejo-bhuta predominating. So Gangadhara in his commentary on the Charaka-Samhita says, uniteration of surrange and the sassociation of four Bhutas other than Tejas, Pitta becomes

possessed of some distinct qualities of its own (in excess of the general qualities of Tejas), such as liquidity, bitterness, mobility, etc., It is for this reason, and because of its characteristic form in the body, that this Tejas or Agni of the body has been given a new and distinctive name, just as gold, although it is included in the Tejas-substance by Kanada because of its lustre, has nevertheless been designated by a separate term. Similarly, the Kapha or Slesman of the body is nothing but a combination of the five Bhutas,—the Jala-bhuta predominating, - 'कफ: प्रशेरात्मक सोम-प्रधानप चभ्तविकार्विभेष: (C. S. I. I.). It may, therefore, be called Jaliya or Apya, having got the characteristic moist and viscid properties of Ap. But because due to the conjunction of the other four Bhutas, it gets new and separate properties of its own; and because it has a distinctive form in the human body, it has been called by a separate name Kapha; just as the same substance water,-when, by different causes and by combination with different substances, takes on new forms, is called by different names, such as Tushara (snow), Hima (dew), and Karaka (ice).

A question may be pertinently asked now. Like Pitta and Kapha, the Vayu of the body should also be considered as Panchabhautika. Then why, like the other two, has it not been called by a different name, instead of being designated by the universally recognised term of Vayu?

The Vayu of the body is, of course, Panchabhautika, the Vayu-Bhuta predominating. The atmospheric air also has been described as Panchabhautika. In our common experience, we see the air being associated with earth and water particles, with Tejas in the form of the sun's rays and with the all-pervading Akasa; but still the air remains invisible. The reason is that the other four Bhutas are in so very fine state of division that their mixture with the air does not give the latter a compact and distinct form. As practically every gas is invisible, and has no distinct form to distinguish one form the other, the ancient Hindu Philosophers did not mention different varieties of gases. For them, there was only one kind of Vayu, and any gaseous substance may therefore be considered as a Vayu. The atmospheric air being the most common

Here we must point out that although the body-Vayu and the external air are both denoted by the same term Vayu, the Ayurvedists had made a clear distinction between the two, as would be evident from Charak-Samhita, (Sutra, Ch. 12) where we find Vayu classified as (1) nitel, i. e. that moving in and through the body, and (2) a square i. e. that following outside. The Vayu of the body has functions quite distinct from those of the external air, and the different actions of the assume that Vayus have been separately elucidated by Charaka.

(To be continued)

A STUDY OF RELIGION

BY

DURGA RANJAN MUKHERJI, M.B.

Calcutta.

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(Continued from our December issue.)

Through the biological point of view we fail to conceive about the soul. The later Hindu school tends to uphold the need of a material aspect of our body and such an arrival approaches the trend of the thought of the medern scientists who establish their faith on reasons based on the practical findings. These conflicting conceptions of the soul among the ancient sages go to show that at least some of them had no tendency to accept by faith things which could not be demonstrated. The theory of the transmigration of the soul appears to be reasonable, as it can explain a solution to the problem, arising out of the question of a combined effect of both vice and virtue. The attainment of an eternal Heaven or Hell by the soul, for mixed actions in a single life, does not stand to the reasons of argument.

Scientific theory of evolution has failed to exclude a causative factor in the creation of life. Science has failed to create animal beings from the inanimate; it has completely failed to prevent decay and death—I mean the effect of age on the living. It has failed to create and multiply life, apart from the development of life from the living. The sensitiveness of the mind to assign a causative factor for creation has caused a curiosity excitation, to assume the existence of a creator as a solution to the filling in of a gap in knowledge. Every religion agrees that there is a God. Scientist will come forward and say that there may be, or at least there must have been some factor from which life starts or started. This prime factor has been assumed to be the creator. The theory as to the mode of creation and also the motive of creation have ever since been the effect of a curiosity of

the rational mind. The concept of God is the first factor in the thought of our soul. Somebody may unreasonably disbelieve this universally accepted theory of a prime energy of creation. It will be considered an insanity on his part if he does not consider any other man having reasons like him. Nothing on earth forces one to follow a path that will convey him to God. A man of the modern mechanical age will never doubt the power and utility of energy. Let him rest satisfied that every energy within himself as also the energy on earth is for his comfort. If he disbelieves the existence of a soul in his body, a dreadful injury or shock will make him conscious of it. If he does not believe the existence of a soul in others, he will come to such a conclusion by an experience with self, and if he is an "unfeeling", the state will train him to a feeling.

Any attempt to deny the conception of God is but to go against reasons and judgment. The narration of a big story regarding the mode of creation and the necessities or hobbies that led the Lord to create does not appeal to reasons, although the Hindu conception appears to be reasonable. There is as much a mental curiosity to know about soul and God, as much there is for knowing about the mode and reasons for creation. But alas! there is no hope of finding a straight-off answer to these questions, as there has not been any yet. Man has a right to be curious for the problem, as it has a right to ascertain the secret laws of nature. Psychic culture seems to help the attainment of a stage where a solution of the problem becomes evident, for, there is no want of examples, where highly inquisitive and highly educated people of the recent age seem to have found a solution to the problem. But this is merely a guess, as they have failed to explain in an indisputable way. However, one ought to be bold enough to say that deep thought and attention in this direction is also an attempt of an useful research that is worth spending life and energy for, Who knows that the effect of an attempt to discover soul and God may not lead to the revelation of a great power than the electric energy having manifold uses. To a simple individual, it will be more appealing, if we say, we know little of the soul before it comes into the body, and

also as to what happens to it when it leaves our body. The assumption of the existence of a soul, in every living unit, inculcates a sense of universal brotherhood as also the theory of the transmigration of the soul. A loathesome feeling against an individual cannot be entertained, if we consider that the very soul may have been in the past life a revered and related person of ours, and that God rests in every living being. This is essence of Hindu teaching; such teaching is not altogether absent in other faiths too. Transmigration of soul awakens a fear of severe earthly punishment for sins committed in this life in life to come. It does not, at the same time, make a sinner a hopeless penitent. The ablusion of all sins, acquired by misdeed, can be removed by faith and prayer to God does not appeal to the rational mind, as it may suggest, if thought of, in a common sense way, that justice is being administered by the Lord with a partiality, It fails to develop peaceful social principles. It cannot be a pure psychological check against misdeed. Examples of fact visualized by our own eyes create more impression. No man will commit offence, if he would believe that as a result of misdeed, he is going to be a Leper, or Blind or Dumb, or a slave in the life . to come. It is an impetus to good work, if we believe our good dealings on earth give us a real uplift in every respect in the life to come. Furthermore, during this uncertain and short period of our life, if we cannot attain much good, our every attempt and the least good done gives us a fair chance and opportunity in the life to come. It is on this basis of our conception of the transmigration of the soul that we explain the propensities and qualities of an individual since his birth. However, Hindu religion never ignores the importance of genetic, eugenic, environmental and other factors. It discusses in detail how the psychological condition of the parents at the time of procreation, as also the condition of the mother, during the carrying period, affects the habit and character of the baby, in addition to the personal factor of the new being under various circumstances.

As a result of the fusion of gametes, a new being eventually develop in a systematic and orderly manner, showing the character of the species. In higher animals and plant life, the

parents continue their usual existence. According to the universal belief, soul does not descend from the parent bodies to the offspring. Soul therefore is a separate incorporation, according to religion, which alone speaks of soul. Scientists have not hesitated to deny completely the existence of spirit in the body,-I mean the soul. They have hesitated to deny that there is some reason to assume that there has been a prime life energy factor, to which the creation of the living may be assigned. Worship to God and care for the soul can have no value unless a purposive significance is assignable to it. In lower animals and vegetable life, the descendence of the soul is by division of the parent body. Science and religion disagree. Hindus state the existence of soul in every living being, however minute it may be. Thus, each amæba and spermatozoa has soul. Other religions vary in their views regarding the existence of soul in animals. existence of a soul in man is an accepted fact. Some religionists go to believe the existence of soul in higher animals only. The presence of a soul is denied to lower animal and vegetable life. Higher animals exhibit sagacity or some form of intellect - in addition to animal instinct. Hindu religion teaches to love every life, Christianity to love mankind but excites a destruction to dreadful animals. Why is a man an exclusive possessor of the soul? Because he has a rationality, because he is capable of exerting reasons over animality. He is therefore a responsible animal. Thus we see that the object is to attach soul significance, proportional to responsibility, assumption, capability or intellect, and reasons. Sagacity of the higher animals as elephants and apes, in their mode of treating their friends and foes, after a long period of an action by an individual, indicates their memory, intelligence and a sense of judgment. The only point of difference is that these animals do not rule thier animal instinct, and they are not capable of acting aganist their inherent motive by judgment, Swami Krishnananda of Bomby on his visit to Lord and Lady Linlithgow, as a guest, exhibited his constant accompaniment, a tame lioness, and its associate, a domestic dog. He explained that these animals were under the influence of Hindu philosophy. The dog has been so infused that he is capable of overpowering the lioness, if need and occasion ever be. Sannyasis live peacefully in deep forests, undisturbed by animals, as snakes and, tigers. An insane under

such reasons should possess no soul. An insane criminal is sent to an asylum and never killed as an wild animal. However the verdict of guilty is passed upon him, he is dealt with liniency, for having committed an offense in an unsound mind. all the outcome of human sympathy for man, supposed to possess a soul. Consciousness, a concomittant phenomenon of the activities of life, has been identified with soul. The question arises, what happens to the soul in a normal physiological sleep or death-like trance? Does the individual possess a soul at this hour? What is the phenomenon of a dream in sleep? Presence of the soul is also a manifestation of the signs of life. The defferentiation of life and death is also a gross demarcation in science. Death-like trance is not death proper. An epileptic seizure is subconsciousness. Death of consciousness may precede the actual physiological death of the body. Psychological death may precede the physiological death. Can the body live without soul which has left the body? Miraculous revival of cases from apparent death has been known. Some of these revived individuals relate a psychological travel into an unknown land with queer inmates. The vision disappears with his revival of consciousness along with the assumption of the physiological activites of the body. The impression persists as a reality of actual visit. The facts of a dream or a night-mare may be a psychological reality. Hindu teaching deals with a detailed aspect of the problem. Psychological culture enhances psychic power. A foreshadow of the future, in dream or concentration, is known. There may be a psychic link between the past, present and near future. Psychic culture enables one to see many things more than we can visualise with our material sense organs. Thus soul may be identified with psychological activities. Psychological activities are the effects of a co-ordination, when the psychic area becomes active. Most people are aware of a psychic activity in them. Heart consciousness is peculiar to some individual. Consciousness of heart in pathological state serves as an indicator of its state. This co-ordination of the brain, consciousness or intelligence, whatever may it be, which makes us feel the existence of a soul in fhe body, is ultimately a matter of belief or realization. Soul is interdependent on signs of life in the body. It has been definitely proved that persistence of life in the body is possible without any evidence of any physiological sign of life

for any length of time, within which a resuscitation of an apparently dead individual is possible. This fact goes to show that the psychological activity of an individual may persist after This psychological activity may remain apparent death. dormant or may still be active. When the activities of this psychological manifestation cease, so far its work with the body is concerned, it may travel away from the body. Its falling back into the body means revival. Its no return to the same body means death. This travelling psychological energy may pass on to the body of a new born or may unite with God. Thus this identifies the soul. But when we discuss we find that the stimulation of certain areas of the brain or its destruction affects the psychosis of the individual. This anatomical development of the defferent areas in the brain in , different individuals explains propensities in the various psychological path. This conception of a pure psychic state or travel has an important bearing in the conception of religion and is appreciable through the path of science, but in a less conclusive manner.

Why does a man respect the dead body of a relation or a friend? Why does not a man desecrate the dead body of a foe even? Why hesitates a man to curse a departed soul? What happens to the soul of a fœtus, newborn or a baby, after death? Christ loved children—their soul as serene as that of the Lord. Transmigration of soul puts forth another explanation. Hindus believe Christ but does not accept his teachings of God and Souh Modern philosophers of the west consider Hindu philosophy as the highest human achievement. None of us in the present age have any personal and practical knowledge of either of them. There still exist men who saw Ramkrishna, Vaskarananda or Tailanga Swami. These last two personages have been declared as best men, amounting to perfection. This is not the view of the East only but of certain people of the West too, who took a chance to meet them. What makes one disbelieve the existence of Christ or Krishna? Christian era stands as an invaluable proof of the existence of Jesus Christ. Why should not a man disbelieve the existence of Akbar as one disbelieves the existence of Arjun of Mahabharat?

A man who practises complete self-denial will seldom feel the impulse of giving out something to the world that will beguile every listener. Declaration of the truth of one's experience is easy and appeals to the audience, as a rule. Narration of a story through imagination is a strain to the mind and fails to captivate the audience universally. Discordance or incompatibility is common with false statements, specially if put to frequent test at varied intervals by defferent individuals. If still one will not believe about soul and God, one should listen to thoughtful persons:—Pulsford states, "Be Men, more than men you cannot be, if you are less, your own nature will never forgive you". What does he mean by Nature?

Theology

Theology or Science of God cannot be studied as the properties of matter or power of an energy or a biography of an individual. God is to be realised, after a realisation of a so-called diminutive form of His, I mean the soul, existing in every self and every body and in everything around us. Perception should begin with the conception of soul within self, in others, and in everything everywhere. A realization of this conception ends in a perception and realization of God. Psychological power of realization expands and makes conception and realization of the vast and infinite possible. If psychological power can magnified to that extent, does this world still appear to him, as it appears to an ordinary individual? His achievements extend beyond conception and he reaches above and beyond nature. He is all-powerful as his power develops by his continued meditation of the All-powerful. He is a person who serves the world without remuneration, for he becomes the Lord Himself. His capability to serve is His Holiness. Hence saviours are Incarnations. A study of theology in other respect is like the study of chemistry without chemicals.

Religious conventions lead to the development of certain social rules for the guidance of believers of the faith.

Marriage.

Amongst every nation there is a system embodying the principles of union for the opposite sex. This principle of union and the laws governing the principles of married life and its bindings varry widely. The more civilised a nation is, in the present day, the more looser appears to be the tie. Conjugal love is a temporary outburst of an youthful frivolity, a condition of modified criminality and the charm disappears after the birth of children, during pregnancy, if not during the prolonged stage of the honey-moon, nay during the period of actual engagement with the experience of the use of contraceptives. Many an unhappy marriage is the effect of a threat of law for establishing illegal relationship which proves itself.

Firm rules for the guidance of the individuals, in married life, is however essential, and the West at the climax of modern civilization seems to have realised it. Sex offence is the effect of a loose marriage bond. Sex offence is the worse of the crimes on earth. It is the worst passion, which easily permits a man to foster all other worse thought in life. Venereal diseases, that are the worst type of ailments in man, are the result of impure connection. Abuse of sex produces miserable consequences. Low sex propensities act as the worst virus on society. Failure to satisfy Sex-impulses makes a man inhuman in every respect and unfit for the society and family. Sex prominence removes mental calibre and physical strength. Indulgence to sex is anti-religious and anti-hygienic.

The Study of sex in Nature.

In nature we find that amæba encysts itself under unfavourable environmental conditions. This encysted stage is for self-protection, to resist its own destruction. By the assumption of the encysted stage, it survives in a dormant stage. It finally divides itself into minute amæba, which are liberated by the breaking-off of the cyst wall. It is a method of multiplication, and subserves the purpose of reproduction.

Introduction.

A study of the sex phenomenon is a subject of great interest, being a need of the present-day. For a clear understanding of the subject, a comparative survey of the sex phenomenon of the living alone can serve as a key note to the psychology of mankind. Such a study can serve the sex a limited purpose only. It can make psycho-analysis of self possible. An exceptionally shrewd intelligent man or woman may at utmost come to a conclusion about the sex psychology of his or her rightful sex partner. But such an attempt by a psychologist even is a dreadful psychological strain and may result in an awful and unremediable mistake. It cannot serve much purpose for its practical application in psychotherapy, psychological propensities of individuals are like dissimilarities in the facial appearance of individuals. Attempt at psychoanalysis tends to exhibit the psychic feature of the analyst, a reason for which a man has little chance of understanding the psychological peculiarities of the fair sex. A rough assaying of the psychological propensities regarding sex aspects of human life may be formed by a careful watch of one's whole constitution from hair in the head to nails in the toes. Hindu sastra tends to explain the psychological peculiarities of mankind from physiognomy and other features. Modern scientists after a careful study of effects of endocrines on psychological behaviour of individuals have proved the possibility of such an attainment.

The object of publishing this paper as a medical subject is obviously to escape the attention of those who are non-medical. One should at the very outset warn that over-keenness on the part of a general practitioner on the aspect is undesirable, although a general knowledge of the subject for a medical man is essential. Propensity to a deep study of the subject may result in a subconscious moral degradation. It is like the doctor's pelvic examination of a case of hysteria in a young girl, with a view to discover the underlying cause. Society-serving doctors have been executed, suffered life-long transportation, or have lost every mode of livelihood for good, on alleged criminal charges. He may be acquitted. His innocence may be proved by a competent

lawyer in the absence of a substantial evidence against him. Society however may rely on a concocted circumstantial evidence to the greatest scandal of the honourable profession, but that may serve as an advantage to a few unscrupulous people.

It is high time to ascertain whether the freedom-loving husbands of the free nations have actually felt the need of a control over their cultured fair-sex partners. This may be the effect of their prolonged sovereignty over the backward subject races. As a result of the reaction, there has been a movement for female emancipation and to put an end to the despotism of the husband, the young girls of the growing generation are looking forward for an innovation. The tendency of the Indian girls to dance in collusion with the west should not be accepted as a healthy step. Orthodox social customs of the Indians cannot exist at this political juncture. A mid position between the two extremes should be a desirable solution for the problem. There should be no despotism on either side, but resumption of individual responsibilities, with a combined physical and mental effort for the well-being of the issues of marriage. Such a constructive movement is the need of the time and the nation. The artistic touch of a cinema actress deserves no special ovation. Prostitutes have ever since been famous for their artistic abilities. It should not be lost sight of that Hindu ladies have ever since been glory to the nation. It is they who courageously fought and can still fight for the wellbeing of the nation and preserving their chastity. Their cooking, nursing, self-control, endurance and home management still permit the nation to withstand the world crises at its height at present. Their abilities to withstand an economical distress and create a favourable environment amidst storm and tempest, their power to withstand a political strain and develop and maintain a healthy generation on perfect and customary eugenic basis deserve the admiration of the world. We should not fail to observe that the political eye of the stronger sex of the civilized ruling race is keenly watching the woman's emancipation movement in India. The tyrannical reign during the Muhammadan period had a contrary effect on Hindu sociology. effect of foreign supremacy has modified Hindu sociology.

THE JOURNAL OF AYURVEDA

Mews and Motes.

Calcutta, Jan., 31st, '37.

FEB.

Kaviraj Manindra Kumar Mukherjee, B.A., Ayurved-Sastri, delivered a highly interesting and informative lecture on 'Position of Ayurved in the Deccan.' Lady Kaviraj Mrs. Bimala Sanyal was in the Chair. Besides Ayurvedic physicians and students, other lovers of Ayurved including practitioners of other systems, were present. The learned speaker referred to the contributions of Southern India to Ayurvedic culture, and described the prevailing systems of indigenous treatment in the Deccan. A comparative survey of Bengal and Southern India in relation to Ayurved was made. False propaganda was being made by a certain interested section that the so-called Govt. recognition of . Ayurveda through its Central Board of Indian Medicine, and the L. I. M. School meant an equal status with the Asst. surgeons. No license of any class has as yet been issued to any people, though the products of the L. I. M. School are being given unjust preference everywhere inspite of their meagre training of two or three years, during which they are required to learn a a multiplicity of western subjects. They alone are entitled to A-class. license, whereas even their learned Gurus are relegated to an inferior category. The non-L. I. M. Vaidyas are being ousted from their honoured and reputed positions under Municipalities and Dist. Board dispensaries. The invidious and iniquitous distinctions manoevred by the Central Board of Indian Medicine have created serious divisions in the ranks of the Ayurvedists in the Madras Presidency. Moral degradation on the part of all concerned are also getting rampant in consequence. institutions trafficking in bogus certificates issued to lay people, who want a so-called cheap recognition, are springing up into existence under the designations of university and college. Pressure is being brought to bear upon people to get registered in the B-class. The dispensaries run by public bodies purchase medicines from pharmacists, who offer the lowest tenders. But they are required to be registered people to secure this patronage. The innocent public, who are not in the know of all affairs, often raise the question of recognition as a prerequisite to their donations or other helps to Ayurvedic organisations. The Central Board is a nominated Body. The L. I. M: School is led, like its uterine sister the Central Board, by a non-Ayurvedist with western academic appendages. Instead of introducing a poisonous apple of discord by discriminating legislation in regard to registration, the Central Board might have wisely cut the Gordian Knot by a levelling dispensation of promiscuous registration for some time at the initial stage. Statesmanship was wanting in the authorities in charge of affairs. No real recognition of an education and culture is possible, unless it be through universities. Ayurved developed to acme of perfection in its inimitable eight branches under the aegis of the ancient universities. To bring back the glorious days of pristine excellence of Ayurved, an extensive and organised movement should be started and carried on to secure real state-recognition through the fostering care of universities. Even the Government cannot constitutionally sanction real recognition and prestige to any education, otherwise.

Calcutta, 24th February

Hemerajji, the great Savant and the Raj-Guru of Nepal, was accorded a reception on the occasion of his visit to the Shyamadas Vaidya-Sastra-Pith. He read out to the teachers and students of Ayurved, who, had gathered, extracts from the preface, he has written for an edition of the Kashyap Samhita (which was almost obsolete), which is now going to be published. The preface is a highly learned one based on deep research. The great Pandit has refuted by this preface replete with irrefragable reasonings and proofs, the opinions of the foreign scholars that Ayurved was not India's own, and that India was indebted to others for her medical science, and such other views.

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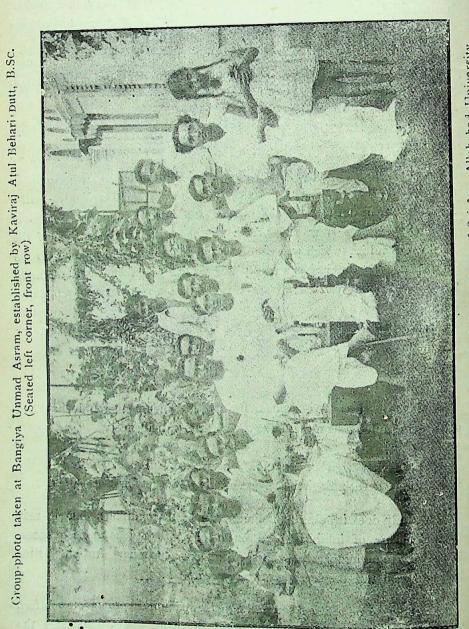
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Lilooah, the 25th Feb. 37.

Kaviraj M. K. Mukherji was invited by Kaviraj Atul Behari Dutt, B. Sc., Kaviratna to visit the Bengal Lunatic Asylum founded by the



Dean of Science, Allahabad University (seated marked with Saha, Dr. Meghnad Jo On the occasion of the visit

latter at Lilooah. The honoured visitor was shown round the whole garden house, and the growing aspects of this only দুল্লীয় ভ্ৰনাই আৰম্ভ where treatment is made according to pure Ayurved, were explained to

him. Mr. Mukherjee seemed satisfied with the workings of the useful institution, now providing accommodation for close upon fifty patients including males and females.

Bareili, Feb. 25th, 37.

Three students residing in the hostel of Lala Harsarup Ayurved College have been expelled for their offence of offering an address to Pandit Jawharlal Nehru, the Congress President, on the occasion of his visit to Pildi.

CORRESPONDENCE

To

(seated marked with stick)

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KAVIRAJ M. K. MUKHERJEE,

EDITOR, 'JOURNAL OF AYURVED.'

Dear Sir.

I shall be obliged, if I am informed of the sources of getting the following Bengali and English works, by the circles of the numerous readers of your esteemed organ.

I,	प्रेमाय	by Late Surendra Nath Goswami, B.A., L.	M.S.
2.	प्रसाञ्चाल	De L'ALLE DE	

3 ्षार्थ-धाती-शिचा Do ;

4. परिचय भी पुषाञ्चलि Do

5. Punsavana (English) Do

6. आर्थ्यशास्त्रप्रदीप वा साधकीपहार in 3 volumes, published by one Rameswar Chandra Brahmachari, and printed by Yogendra Nath Sadhu, Cossipore Horticultural Press.

> VAIDYA-BHANU D. K. BHARADWAJ, M.D. (Ayur.), Ramkrishna Chikitsalay, P. O. Basabhangudi, Bangalore City, (S. India.)

Review of Books.

-:0:-

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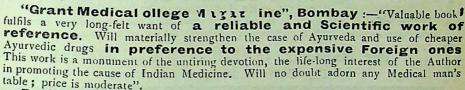
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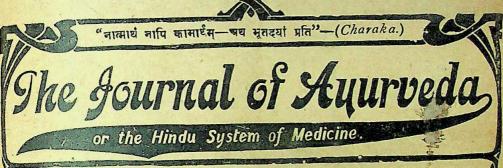
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THE JOURNAL OF AYURVEDA

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State Recognition of Ayurveda in Bengal

An Ayurvedic Faculty and Council for the Bengal Presidency had long been on the anvil since 1921. our editorial of Dec., 1935 number of the Journal, captioned Impediments in the way of inaugurating Council and Faculty of Ayurved in Bengal, we clearly pointed out where the crux of the question lay. Though the present stage has been reached after weathering so many storms of stubborn opposition from different quarters concerned, but feeling the pulse of the province we cannot get ourselves to believe that the tangled side of all those insuperable difficulties has found a solution. phast protagonists would find themselves in a quandary, if real sincerity of motives and undoubted solicitude of Ayurveda's welfare cannot be proved. That is to say the Council and Faculty may olden as an ancient rusty curio on the Secretariat shelf of the provincial Government like many other kindred inoperative missiles, unless this innovation, sought to be introduced into the Agarvedic world, is backed and countenanced by the generality of the Ayurvedic fraternity. Likely scramble for powers among the protagonists of the movement with the shibboleth of Ayurveda's regeneration on the lips may

make people, both inside and outside, set their face against it.

We have never believed that real interests and *izzat* of our noble science of life may be safeguarded by any such measure. Still, let us prescribe a little self-restraint and not anticipate and presume too much. At this stage, we may best serve the sacred cause of Ayurved in this connection by dispassionately judging the provisions of the statute from the impartial stand point of whatever it may be worth.

The conception of the constitution on a thoroughly. representative basis and the wide choice of electorates are commendable. But in the initial stage, Governmental nomination may be confronted with the gravest disaster of choosing extra-Ayurvedic representatives of society for the principal positions to be filled up, utterly disorganised and dis-integrated as the Ayurvedic Community of Bengal is due to the existence of differing and opposite schools and parties in it. Choice of unworthy Ayurvedists, too, would be another calamity. The real worth of this reformative measure will be judged by the standard of malifications of Ayurvedic learners as also by the curriculum and the syllabus, that are fixed by the authorities. It is the dearth and paucity of Sanskrit education and knowledge that make even intelligent Ayurvedic students inattentive to the uninviting springs of authoritative works of Ayurveda into the depths of which they do not consequently dive and are induced by their Mentors, qualified or unqualified, to swing to meagre and imperfect acquaintance with allopathic methods and remedies, synthesised (?) but with a muttering of Ayurvedic knowledge. It is certain that no honoured status or true prestige can be assured, unless consummation of a high standard of true Ayurvedic training is achieved. The Council and Faculty may encourage optimism and command confidence, if courses of training are so laid down as to ensure maintenance of the genuineness and individuality of Ayurved and dispel all suspicion and distrust. We may in passing refer the reader to our leader of the last October of the Journal, named "The Ideal of Modern Ayurvedic Training,"

As regards the functions of the Council as scheduled, one by-law has already raised apprehension in the minds of many practitioners by its uncertainty of course. Vagueness characterises almost all the texts at this stage. We have to wait and watch. But if real welfare be at heart, nothing should be done to create dissatisfaction and division in the ranks. One poisonous bone of contention might be apprehended. The authorities that be were to heed a wrong counsel in favour of discriminating dispensation of the item of registration which will be the main work of the Council during the triennial term of nomination, in order to create a necleus of the Council to form it ultimately on the proposed elective basis. A levelling legislation for promiscuous registration for some time in the initial stage is the quintessence of wisdom, and high statesmanship. This has been the wise and equitable procedure in Europe and America. community is already cleft on the issue of the Faculty. Let not defections and dissentions be further intensified by faulty and unwise states. Bengal will do well to learn the case of the Central Board of Indian Medicine of Madras, which has exhibited a gross bankruptcy of wisdom in this respect.

Faculties and Boards, introduced in other provinces, have but yielded results like the proverbial mountain in labour. The premier province of India has outdone all sister provinces. The Bengal Government has refused in unequivocal terms in the Preamble of the proposition, of Council and Faculty to bear even the least part of financial responsibility in the matter. This sort of socalled state recognition can only ensure a position far below the L. M. P.'s, whatever misleading and false propaganda may be carried on by the interested section by reference to the so-called achievements of the other provinces in this direction. Even the Government cannot constitutionally sanction real prestige and position Ayurved, unless it be through universities. The Medical Council and Faculty for Allopathy are mainly functioning through Universities. Education and Universities have been introduced by the Acts of the Government, which cannot do anything ultra vires and which also supports Allopathy as a matter of policy. A Tirtha title-holder and a Matriculate are not regarded as equal anywhere. Even the Reforms Act has not recognized an equal qualification basis for both in the matter of voting. When real Governmental recognition is secured through Universities a proper and special course of studies for the intending Ayurvedic students may be prescribed in the Matriculation Examination of the University. A proposition for genuine recognition through the University will be hailed with delight, approval and support from all

schools and ranks of our community. This means that the squabble on the issue of the Faculty would be pushed into the back-ground. So, let a bigger movement be launched and carried on by all well-wishers of Ayurved to achieve the greater and grand goal of honoured recognition through the university. We may not immediately achieve the object. But concerted action and best intentions would certainly see us triumphant in the end. The predecessors or elders of the rising generation of Ayurvedists have miserably failed to guide them on the right path of corporate life and universal good of the community. Let them awake and arise to solve their great problem and achieve their objective. In the meantime, we may remain at peace among ourselves with our individual views regarding Faculty, pro and contra, regarded as of subsidiary importance behind the greater and real problem of genuine and full fledged state recognition throuh the university. Ayurved thrived in full exuberance under the aegis of universities and this is the evidence of the past. We fervently request all to hearken unto this clarion-call of Ayurved.

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Original Articles

PRESIDENTIAL ADDRESS

OF

KAVIRAJ M. K. MUKHERJEE, B.A.,

Ayurved-Sastri.

AT THE

FOURTH SESSION

OF

THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE

AT

HAMPI

(Southern India).

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(Continued form our Previous issue.)

Instances may be multiplied ad infinitum. Thus we may feel convinced of the infinite possibilities of Ayurvedic research, appraise modern scientific (?) research at its proper value, and realise the deep scientific foundation of our own tried treasures, which are the perfect presents of the master-minds of yore, and have survived immeasurable efflux of time. May we not be the teachers of the medical world, opening its eyes to the intoxication of pride, with which it vaingloriously overestimates itselfs, and seeks to underrate real worth and deeper truth, if we can once again resuscitate the spirit and practice of research of the hey-day of Ayurvedic glory? Let us stop for a trice to listen to what Dr. Sir John Lukis says, "Now we find that the sages of India had, thousands of years before, discovered the clinical methods

and remedies, of which we so highly boast at the present day." The four principles of Ayurvedic research रस. वोध्य, विपान and प्रभाव must not be scattered to the winds, and sacrificed to the western unitarian test of the active principle. The diseased and the interested world must needs find a world of difference in therapeutic effect between the baby 'Kurchibine' and Ayurveda's processes of the use of the time-honoured কুতের। A similar fate has awaited Merck's 'Makaradhwaja' in comparison with our own genuine preparation of the panacea in the strictest conformity with the Sastric injunctions, founded upon more than is dreamt of in the westerner's 'Philosophy'. We must always remember it as an article of faith that research does never mean unconscionable smuggling of foreign stuff into the household of Ayurveda through the back door. Nor is research represented by the blind and blunt aping propensity. Should an imposture be palmed off on unsuspecting lay-people as research, under the disguise of misleading Ayurvedic nomenclatures? All these dark practices have been adopted by the hellish tribe of the heirs-presumptive of allopathised Ayurved. This hybrid heirarchy deserves to be denounced book, bell and candle. They are a positive menace to all the systems in general, and particularly to sacred and true Ayurved. They are unholy pretenders to the glorious epithet of 'Vaidya'. The interests of the simple confiding public are also being jeopardised by them. So, they richly merit eschewal and elimination by all concerned. Sometimes, they would have the brazen-faced audacity of propounding an open theory of synthesised treatment, which they would fain name research and revival. You thus envisage the hydra-headed monster inimically disposed towards Ayurved with its eruptive energies seeking outlets and loopholes. Come what may, your lone loud voice must ever be maintained at the highest pitch to drown and deaden the Babylonish jargon of the proponents of research, portrayed above. The Sastric warning सङ्गरी नरकायैव should never be forgotten. The denizens of hell can be extirpated only by the Hereditary School, showing their faithful pursuit of thorough knowledge of Ayurved in all its comprehensive branches,-knowledge that may be revealed in convincing vindication of the Sastra, and contribution of the discovery of newer truths.

Ayurved mentions endles varieties of medicines in different groups of the diseases. An immense virgin field lies for observation and investigation there in the lengthy फ्लश्चिति in every case, even if fresh sources are not tackled. Since that discovery of उड्स्वर रसिक्तया quite a large number of its effective uses has been known in the present days. So, the फल्युति if properly studied and probed into, would yield extensive knowledge and deeper insight, establishing the enormous researches, that had been deeply carried into the regions of intellectual exploration in the past resplendent days of Ayurved. The western laboratory methods may have mesmerised the Anglo-Ayurvedists by the pageantry of their parapharnalia. But no attempt have they ever made to bestow a thought upon the methods, their forefathers and ancients, whose names they would conveniently and profitably exploit, did employ for the discovery of their infallible and imperishable knowledge. Even in the near past were born among us great geniuses and famous names in Ayurved, a single compeer of whom in talents and ability, cannot be presented by the Anglo-phil and orthodox-phobe variety of the newfangled Ayurvedists, who are up and doing to modernise and westernise Ayurved, and whom you repudiate as representatives of Ayurved. Through the spectacles of the west, and having lost their own clear vision, they can conceive of nothing in Ayurved, that can be interpreted or reclaimed without being anglicised or European-Let us learn stock-taking before declaring ourselves impecunions and insolvent. Deeper studies of the available Ayurvedic authoritative books must supply the major parts of our wants. To forego this wise and protective course, and drink in the shallow and turbid springs of superficial knowledge, necessarily culminates in the tragic propensity and pernicious habit of seeking to cut the Gordian knot by embracing every means thrown in the way, which may seem handy and utile, though really shadowy and protean. The Hereditary School with its traditions, agelong fidelity to the Sastra, and unfailing attachment to depth of knowledge and experience labours under none of the afore-said shackles. They alone give convincing interpretations to the theories and practices of Ayurved by Quixotic adventures into the regions of her knowledge and investigations, and thus raise

an unending succession of erudite and wise teachers of the Ayurvedic Science to carry aloft its untarnished standard through the eternal time. Ayurved is a science and a positive science of a metaphysical and transcendental kind, the highly scientific character of which cannot be tested on the touch-stone of the materialistic scientist of the occident. But we may take a leaf out of the book of the west in respect of its faithful and strenuous pursuit of inquisitiveness according to its own light and principles. The west is out to ransack stores of knowledge, wherever found on the face of the earth. Ayurveda's necessity of indebtednees to extraneous sources is not absolute. Should our own science fail us anywhere, we may think of drawing upon available outside sources. Here, too, the lesson from the west may be imitated, of accepting only converted and baptised knowledge clothed in its own garb. This caution of infinite wisdom re-affiliation shall always keep Ayurveda's ग्रुडान्त inviolate from corruption and pollution. Hereditary Ayurvedists need not be dismayed by blank despondency of gloomy prospects encompassing them. In them is lying embedded the source of genius needed to revive the pristine glory of Ayurved by tackling all the crying problems of the hour. Have faith in Karma and Brahman (Devotion and Truth) and you will find in the end that things, which are not genuine things, must go the way of all things, and that all opposition boldly braved, shall dissolve away like paltry mist before the rising solar luminary of the firmament.

Each family of the Hereditary school is a repository of many a tried and precious remedy of rare efficacy. Let not the Hereditary Doctors be the graves of these gems. They must not regard them as their ancestral possessions, to which they should claim proprietory title. They are the honoured and responsible custodians of knowledge, which is to be propagated for the benefit of mankind. Otherwise, they would but hide their light under a bushel. If the stores of this treasured knowledge are revealed, the best brains among the Hereditary school may be harnessed to further development of it on its valuable basis. Certainly, ample material for investigation and research may

be supplied from the Sastra itself. But we cannot lose sight of the great fact that Ayurved is mostly an unwritten Science, and lies abundantly lurking in the exclusive memory and knowledge of the different schools of Ayurvedic practitioners, being hereditarily transmitted. The wonderful results yielded by these proprietory medicines constitute a further incontestible evidence of previous research, which disclosed grand vistas of deep knowledge to our ancestors. These researches are still holding the field against foreign efficacious remedies. This ought to be sufficiently encouraging to the active mind of the Hereditary Kavirajes. If their forefathers of one single land could thus leave behind them permanent and invaluable assets, acquired in those non-competitive days, when the Pathies of the world had not seen light or were merely in the cradle, their present efforts for similar luscious and nectarine fruits of research in competition with their conferers of the other medical systems, must be faught with great possibilities of astounding success. And this is again possible inspite of the unfortunate fact of some of the best medical brains of the land having been absorbed by the occidental pathies. The only requisites are an enthusing realisation of their capabilities, organisation on a sound basis, and propaganda on a widespread scale.

Even without substantial outlay and Titanic arrangements, research may be conducted at least in Nature's lap. Herbs and plants beyond calculus are abundantly present in every nook and corner. They grow without indebtedness to human care. But they are ready to serve us, provided we know to give them proper recognition. Nature provides us with a portable and inexhaustible laboratory. The Sastra advises acquaintance with these natural products under the tutelage and preceptorship of jungle rangers and nomadic tribes, as also, by wandering under guidance and instruction of competent and expert teachers. Education was never a luxury in this land of spiritual culture and civilization. We have even the Upanishad composed in the forest. So, such excursions were magnificiently conceived with an eye to the multiplicity of benefits derivable from these learning arrangements. A herbarium must needs imply artificial culti-

vation of plants on uncongenial soil, to a certain extent. Besides, it is an extravagant proposition, altogether out of the question, politically situated as we are. It is well-known that Emperor Asoka had a great interest in Royal Botanic Gardens of medical herbs and plants, which were reared in various places of his far-flung empire. With justified pride has it been claimed that whatever this India lacks is not to be met with anywhere else under the cloud. The most ancient and civilized country, which has boasted of lofty ideals and high culture through countless ages, is a miniature world,—that is the meaning. Asoka's date is considerably anterior to the year of our lord, when Italy boasted. of as many as fifty state-organized Botanical gardens for the cultivation of medicinal plants, or to Anno Domini 1575, from. which dates the drug emporium at Leiden in Holland, or to the year 1546 of the Christian era, when the gardens of Pisa and Padua, which still survive, came into existence. The great Gangadhar of my province, who exhibited unfailing and marvellous results by simple herbal treatment, demanded five lacs of rupees from a grateful multi-millionnare client, who proposed to him about the establishment of an Ayurvedic herbarium. जल्पकल्पतर टोका of Charaka Samhita by this mastermind, who ushered in a new era of Ayurved, has made his name immortal. He ridiculed physicians, who used remedies other than plain herbs, as pill physicians. In the authoritative books of Ayurveda's great names we rarely come across the use of metals and minerals. Till now, except in one or two provinces, काष्ठोषधि is in great and orthodox demand. The विद-चिकित्सां and रस-चिकित्सा or तन्त्रे-चिकित्सा are developments peculiar to Southern India and my province respectively. रसीषधि's too very largely draw upon herbal sources for their potent constituents. A good knowledge of herbs is like a travelling dispedsary. Let any other learned and far-famed doctor arrive at an out-of-the way hamlet. If he has left behind his medicine-bag through forgetfulness, and there is no apothecary's shop within a convenient distance, all his wide experience and deep knowledge is at once reduced to nought. In such a position even the worst quack can render at least the first aid with ease by virtue of his acquaintance with the friendly relievers, abounding all around him scattered in the extensive regions of the benevolent Nature.

The most modest claim has been demanded for herbal treatment. In not a few difficult cases, simple and well-chosen remedies of Nature are, not infrequently, found to work miracles. In ordinary indispositions or ailments the simple juice of this or that herb may offer absolutely inexpensive and harmless relief. The only thing needed is that general acquaintance with the properties of such ordinary herbs should be acquired.

For medical people, the indentification of herbs and drugs, and differentiation of true ones from the wrong or spurious varieties is a difficult problem in many cases, just as there are doubts and differences regarding interpretations of terse Sastric texts. We may note a few instances of this doubt in the Deccan and my province. The Madras ब्राह्मी is Bengal यानकानी. Again, different stuffs are used as que in the two presidencies. Organised research ought to be made in this direction. I don't know what progress may have been registered by the Charakanusanthan Samity of Benares, and सन्दिग्ध-भेषज-गवेषणा-समिति of Bombay. A few years back, when we were Vaidyas in the embryo, an emissary was sent out from the Gurukul University on an extensive enquiry tour to elucidate points of Ayurved, regarding which doubts exist. Certainly, Ayurved requires to be studied and investigated with special emphasis on जन्म-लेगान-सन्दिग्धार्थ matters. This is an important aspect of Ayurvedic research. If herbal treatment is revived and cultivated, cheapned Avurvedic relief would be surpassingly attractive to this impoverished and Heaven-forsaken country. India is an epitome of the world in may respects. No other land in the map of the world experiences as many as six varieties of seasonal changes like India. So, she produces medicinal plants to suit different idiosyncracies of varying systems and constitutions. Professor Greenish of the London School of Pharmacy rightly said, 'India, owing to the remarkable variations she possesses of climate, altitude and soil, is in a position to produce successfully, every variety of medicinal herb, required by Europe. Thus, revival of Ayurved means great beneficial changes for the country, afflicted with dismal unemployment, chill penury, abject misery, rampant diseases, and circumscribed international business relations.

From the most ancient times India has been a rich nursery of vegetable materia medica. Trade in drugs with Rome had so enormously increased that in the days of Pliny, Rome raised loud wailings at the heavy drain of Roman gold to India, in buying costly Indian spices and drugs, just as India is crying to-day at her growing pauperisation by foreign trade and commerce. Captain Johnston Saint, M.A., an English scholar of Oriental Literature, made the following corroborative remark in the course of his Sir George Bardwood Memorial Lecture—"The materia medica of the ancient Hindus is a marvel from which both the Greek and the Roman freely borrowed." A truce to further elaboration of the topic under discussion. What a vast field lies before Ayurvedists for easy research, pregnant with immense possibilities!

To disseminate inherited and discovered knowledge, organisation and propaganda are indispensably essential. If we have an iron-resolve, it is nothing impossible to honey-comb the country with organisations federated under the central authority of a main controlling body. Besides annual and special conferences held in provinces, districts, subdivisions or Taluks, village meetings too may be made a possibility. Research societies may be established in important centres, conveniently serving chosen jurisdictions with proper guidance and other facilities. Ayurvedic libraries and museums must be the necessary adjuncts of these central organisations. An India-wide inter-provincial contact may be secured through the medium of journalism. The Lingua Franca of Hindusthani and at present, unvoidable English, too, may be the suitable vehicles of our cultural interchange and mutual service. Medical journals in provincial vernaculars would go a great way in the extensive spread of the activities and messages of Ayurved among the people in general. Thus an India-wide organisation may be achieved. Let no province commit the folly and sin of insularity and exclusiveness. Extraprovincial considerations should never be out-weighed by narrow view of things and values, At least the good sense of healthy rivalry should insplre and stimulate the spirit of conquering a wider field in other provinces. This beneficial spirit may then

be developed into the grand idea of a conquering expedition into the wide, wide world beyond the boundaries of the motherland. To secure this soaring ambition, Ayurvedic journalism in English has to be cultivated from different parts of the country. Such journals, existing at the present moment, can be counted on the finger. We are eagerly looking forward to the maiden issue of the nascent Colombo paper, christened The Journal of Indigenous Medicine. Dakshinatya's noble Anglo-vernacular venture in the 'Vaidya-Sarathi' is but a few month's old. Even the oldest organ in the line, to wit, Calcutta's Journal of Ayurved, bravely advocating the cause of real Ayurved, represented by my humble self, is also a child, just turned of an age. Hereditary Ayurvedists may feel sure that their messages of Ayurved alone will ultimately be acceptable to the weary world, afflicted with a surfeit of material life and consequent unhappiness.

If this is our grand and comprehensive idea of utility and service, may we still be stigmatised as orthodox in an odious sense with any amount of justification? The Hereditary School need not be impervious to light from outside. Its representatives are sufficiently transparent to receive true and ennobling light, as they are anxious to reflect the same. 'Fore-warned is fore-So, they are wise to pursue a protective policy of armed safety in this materialistic age characterised by the worship of the outer crust in preference to the kernel. Grave risks of being engulfed always dog the footsteps of unwary and bewildered way-farers in the critical journey, that life is, on 'earth. Remembering this precaution and safeguard and with unwavering faith pinned to Ayurved and Ayurved alone, may we safely proceed to make comparative survey of our science, and the claims of our sister sciences. With a thorough grounding in our lore there is little chance of getting detached from the mooring in our faith, If we are true and faithful to our sacred lore and sound culture, and never take a Lethean leave of it, we need not be afraid of trap-doors. If we thus establish contacts with the wide intellectual world beyond our pale, we shall certainly be richer and nobler with our confidence and conviction doubly strengthened and confirmed, and necessary give-and-take tran-

sactions. With knowledge there can be no quarrel. It is a quaint idea to recognise pampered intellects. It is equally foolish to preach a suicidal dogma of the last word having been said on any Sastra. This must show pusillanimous and exhausted mind. Eternal is the progress of human intellect. To swear by such principles is not to slight the past, and abandon reverence for its magnates and luminaries in the field of achievements. We must have confidence in the infinity of human possibilities, and try to achieve higher things than our fore-fathers, whose incorporeal soul will then bless us from above. It is the teaching of this land that one should welcome and wish being eclipsed by the son and the disciple (मर्ब्ब्र जयमन्विच्छे त प्रवात्शिषात्पराज-Hereditary Ayurvedists are no ante-deluvian people, यम।) though the tribe of their opponents in the field would, out of deep-seated jealousy and mortal grudge, give them the old-world brand falsely picturing them as too wooden, too iron and too rusty. The miserablest pigmies of the above upstarts with superficial and misguided knowledge, calling you old fossils, are like the pot ridiculing the kettle. Who deserve the blackest dye? To paint lily and guild gold is superfluous. But if the Hereditary School be wanting in any respect, they must round their angularities, and be qualified in an all-embracing measure to give a fitting reply to the detractors, and be a veritabe terror to their organised brotherhood. To this end, the school has always to keep abreast of the time instead of being living anachronisms in the Human Creation of God. Along with this, perception of realities and worship of Truth must remain the dominating factors of their breath and being.

Let us resume the thread of our topic of 'propaganda,' from which we have digressed a little. A comprehensive scheme of Ayurvedic propaganda must include, as a prominent item, education of the general public and the country-sides in vital hygienic principles and ordinary remedial measures, advised by Ayurved, so suitable to the climate of this country and the constitution of its people. In this connection may be happily remembered the ancient history of Indian social constitution, in which the matorns of the patriarchal and joint Hindu family

possessed knowledge of health, hygiene and healing, which would avert the necessity of summoning medical aid in ordinary indispositions and ailments. In midwifery, too, they boasted of preliminary knowledge. Eugenics they did know, though not in relation to the code of matrimony. But applied Engenics was almost their forte, guided as they were by necessary knowledge and experience concerning matters of conception, management of pregnancy, acchoucement, post-natal care, and rearing of children. They thus created heroic mothers bearing worthy children, whose records in life proved a pleasing source of pride and glory. These qualifications were hereditarily transmitted. The matronly ladies of the family or the village zealously preserved the secrets of health in their earthen boxes of miscellany, which have been displaced by the portmanteaus of modern polished life containing but drapery and jewellery. rogenous contents of the crude boxes included onion, garlic, cuttle-fish bone, soap-nut, Alui (a medicinal preparation good for infantile lever and in gastric troubles), and kindred other effective ordinary antidotes to infantile diseases, all these being prized as precious possessions by the grand mumies. It seems that excellent arrangements obtained in the past to disseminate the ordinary Ayurvedic education of the public. Thus, without state-aid and without much expense, infantile mortality and general sickness were kept very low. To bring back those good old days of healthy and cheerful looks, creation of lady Ayurvedic doctors and Ayurvedic nurses is also a necessity along with general educative propaganda. We have to reach the masses and the zenana with the life-giving messages of Ayurved. The far-reaching assistance of qualified colleagues of the opposite and softer sex would pave the path of our penetration into the inmost parts of society facilitating the professional side of Ayurved.

Special stress should be laid in educative lectures or free illustrated pamphlets and leaflets on the immense utility of herbs and their particular applications. Householders should be induced and taught to cultivate medicinal plants of ordinary use in the homesteads. Fashionable people, too, may accept the suggestion of decently and profitably decorating their court-yards,

drawing rooms, and gardens with useful herbs, which will be a true worship of Nature, which they cannot discard even in congested and cooped-up urban life. Formerly, the religious custom obtained among the Hindus of establishing uaazi in their households. It meant a sacred little forest (to justify the suggestiveness of the name) of the five well-known representatives of Nature, viz. रिल्व, तुलसी, अख्य, आमलकी, and हरीतकी. It was regarded as an act of piety, and a means of expiation of life's sins to be placed in the sacred shadow of this forest at the last gasp, and quit there the vital breath. The significance of this पञ्चवटी was the emphasis laid on the great potency of medicinal plants and trees prominently known to Ayurved. All these salutary practices of deification and worship of Nature require to be revived by constant propaganda. Nothing appeals more to the spiritual soul of the Hindu than religious importance and colouring attached to all rules of guidance, and Ayurved is a science deeply founded on high morals and spirituality, in consonance with which is conceived the सदाचार and खरशहत्त of Ayurved.

Ayurvedic organisations should make their way into all public exhibitions of importance and claim their due recognition in the Health Section, the educative function of which is at present the sole monopoly of Allopathy. The visitors to exhibitions are treated to stereo-typed exhibits and dissertations regarding causation of diseases, prophylactic and preventive measures, nutritive analysis, suggestions in respect of food, and such other subjects. Stalls must be secured in the Health Section to educate the public in high, hygienic principles and salutary messages of Ayurved in all these matters of vital importance by well-conceived charts and illustrations, as also by suitably designed models and practised expert exponents.

Sanskrit culture is still conserved by the Hereditary school. The Pandits of the school should make it a point to write books embodying in Sanskrit their experiences and researches for the benefit of the whole country and the entire community of the

Ayurvedists. The commentaries of Ayurved Samhitas and other authoritative compilations contain reference to many learned sources, the number of which may come up to one hundred. It is calculated from this evidence that eight to ten informative books had been written on each of the eight divisions of Ayurved. If the isolated quotations from them, used by the learned commentarians, impress us with admiration and awe, how valuable and grand must have been the entire originals may easily be infered. Unfortunately for Ayurved, they have been lost to us due to the strange concatenation of vicissitudes, through which India has passed in different periods of her chequered history. For a deeper study of our science, obviating the necessity of supplementing knowledge from the springs of outlandish culture at the sacrifice of genuineness of Ayurved, current Sastric texts should be studied thoroughly, elaborated Notes and Commentaries should be written to elucidate the deep knowledge and meanings locked in their shell, rare books should be revived and circulated, and last but not the least, stands the necessity of valuable books containing the results of thinking, and fruits of the practical labours of the true inheritors of Ayurved.

Speaking of research and propaganda, I feel it a grave duty to draw your particular attention to a pattern of fallacy, that has recently been designed to exploit some Sastric texts for the purpose of confusing issue and justification of weakness. 'स चैव भिषजां ये हो रोगेभ्यो यः प्रसोचयेत् does not at all contemplate the encouragement of the growth of a race of medical charlatans or empiricists to sport with sacred human life and pass for real Vaidyas. Ayurved is not an empirical science. Empiricism and science are but two contradictory terms and their relation is incompatible. We must exterminate the expert opportunists and covert foes to a man, or overhaul the confernity lock, stock and barrel. The intention of the text is that the mere scientist is no good, unless he possesses sufficient practical knowledge and is capable of giving cures. Quackery, unscientific or scientific, is irresponsible to a degree. It does more harm than good. We find general quackery boasting of some specific knowledge,

which is utterly confused in varying types of cases, and may then prove dangerous, too. Still we tolerate the existence of uncultured quackery among us to a certain extent in order to cull its knowledge, and incorporate it in the science in a safely workable form and order. So how can such unscientific people or cultured quacks be lauded sky-high for the demerit of possessing unscientific disorderly knowledge of things or confused alloyed knowledge, and its unsafe or clandestine applications. Has not Susruta likened the half-baked medicine man either with mere theoretical knowledge, or merely with practical training to a bird with one wing, unable to take off from the ground and float in the infinite expanse of the heavens, as also to a broken chariot with one wheel gone and incapable of motion? Science without Art, and Art without Science can never be extolled by the makers of the Sastra, which has realised and embodied the deepest truths through the indeterminable space of the great past. Then, most superficial and convenient construction is often put upon another popular Sastric text, running as 'तरेव यत्तं भेषज्यं यदारोग्याय कल्पते'. Certainly, the best test of a therapeutic agent is its efficacy. But does that imply that such agents should be culled from places irrespective of vital considerations, or in other naked words, is Quinine to be passed off as यवन तिज्ञ and Digitalis, Aspirin etc. to be screened in welldesigned and Ayurvedic-looking nomenclatures? Boldness, though shameless, is rather preferable, which undisguisedly claims to accept such things as they are. Many foreign drugs incorporated in Ayurved are cited as instances. Even the great authority of भावमित्र is invoked in support, for his having included in his valuable book some foreign drugs. It is difficult to believe that ignorance prevails as to the fact that, that erudite Pandit did carry on regular and real researches on some outlandish drugs, which were affiliated to the household of Ayurved after being thoroughly subjected to the touchstone of Ayurvedic principles. The text in question implies that therapeutic agents, whose curative efficacy has been determinated and established beyond the shadow of a doubt, deserve to be called medicines. This manifestly presupposes careful Ayurvedic research conducted in the strictest conformity with the Sastric injunctions before acceptance of importations.

Brethren, you recognise the school of believers in the above sort of regeneration of Ayurveda. You have always to steer clear of the evil counsels of these friends and lovers. We have discussed what ture research means. If Ayurvedic medicines are prepared aright, they can work miracles. Why should hellish Bromide be thought of in equanimating accentuated Vayu and inducing sleep in case of insomnia or restlessness, if रसराजरस is made with सहस्त-पुटित-बीह (iron of a thousand burnings), and confidently administered without detriment to the most vital organ, and through a well-chosen vehicle? The Hereditary School need not be cursed with the defeatist mentality of the ill-baked and misdirected hybrid caste. Even the most ordinary man among your pure race would believe in Ayurved, and treat difficult subjects purely with pure Ayurvedic remedies, and expect sure results, while the stalwarts of the corrupted tribe cannot, even in ordinary cases, do without covertly or overtly swinging to uncertain sources of relief, at least not absolutely belonging to Ayurved. Let the Hereditaty Ayurvedists know what is what and have no haziness of ideas regarding the enchanting and misleading whispers of the Devil. Brethern, we must not forget that the Ayurvedic world comprises, even to-day, India, Ceylon, China, Tibet and Burma. In the latter three countries, systems af treatment obtain showing remarkable resemblance to Ayurveda. During my visits to Burma, I have noticed this peculiarity to a great extent. Tibet, that Mystic Land of Indra, is still the rich repository of rare and valuable knowledge of medicine stored in the manuscripts of the libraries of the monasteries, which are like universities in some cases. China has the tradition of her physicians being eligible for remuneration, when the state accepted their claim of their having been able to banish the family of diseases from the land. Ceylon and India are knit in the closest bonds by common problems and cultural kinship from great antiquity. The lovely and lovable Lanka of Ramayana-fame boasts of as many as 6,000 Vedaralas (Ayurvedic Practitioners). To the ancient and famous King Ravana of this beautiful island is ascribed the introduction of Ayurveda in Lankadwipa. His brilliant genius and deep erudition have left us the inesteemable legacy of Kumaratantram (Chakradutta and other Ayurvedic Authors have largely drawn

from it), Arkaprakasam, (which Ravana recounted for the edification of his royal consort, soon after her confinement), Nadiprakasam, and Udistaniram. Arkaprakasam deals with a new system of treatment by Tinctures and Distilled Decoctions. The book has ben translated in the vernacular I speak. It is a gaeat means of diagnosis by the Ayurvedists of the genuine school, though foolishly repudiated by the misguided and irreverent ultra-modernists among us. Many other treatises are attributed to Ravana. Even in these days, our neighbourly and own Lanks is carrying on a great experiment in treatment with Medicated Spirits (with Arrack and Toddy Base), as also with Distilled Decoctions prepared in terms of Ancient Simhalese Prescriptions, an experiment representing a distinct advance on Western Tinctures and Spirits.

We have already discussed how Ceylon has voiced the great complaint against the hybridization of Ayurvedic Training prevailing in most parts of the Ayurvedic world. But Lanka, the resplendent daughter of Mother India (though in the present dispensation of political control she is but artificially separated), has solved problem of great magnitude in a magnificient way. She has been able to induce the Government to raise the standard of qualifications of the entrants of the Ayurvedic College, and stress the formation of the curriculum on the basis of subjects relating to the Indigenous Medicine. Western Medicine, and Surgery have been banned. Only elementary knowledge of such : western subjects as Biology, Chemistry, Anatomy and Physiology has been permitted. An Ayurvedic farm has been advised for growing indigenous medicinal plants. An institution for research on indigenous drugs has also been recommended.

A reconquest has taken place in Lanka. Let not India's arms prove degenerate.

We have already entered our considered profest against the preponderance or admixture of allopathic dross in Ayurvedic studies. Let us cite a right thinking authority, sharing our

perspectives. Says Colonel Chopra, M. A., M. D., Director of All-India Institute of Hygiene, "After imparting instructions to the Ayurvedic students in modern Physiology, Bacteriology, Pathology, etcetera, to ask them to apply the doctrine of Vayu, Pitta ahd Kapha, etc. cannot possibly be convincing to them, and can bring nothing but chaos and discord to their minds. The students trained under such a system can neither be good at one or the other." All really experienced men would endorse these words without exception.

It is not possible in the short compass of a presidential address and in the body of its limited scope to deal with all important points of this ancient and vast science, which we require to discuss at the present moment. For the very same reason, it has not been practicable for me to devote attention to the complicated tangle of Ayurveda's innumerable problems, which we have to envisage to-day with courage and optimism in the midst of blank darkness, and utter discouragement. I have tried to choose but a few of the crying problems and grave crises from the almost inextricable setting in the string and frankly preached my honest and daring views. I feel immensely and awefully greateful to you for the use, you have kindly and indulgently allowed me, of the eminent Rostrum of this historic Conference to lay bare before the world, my sincerest mind, and disburden it of its oppressive load. My general treatment of an abstruse subject must not be taken as exhaustive. Many more things are awaiting us at every turn, and the task confronting and ahead of us is tremendously Herculean. Imaginative approach to the problems should be made with proper sensing of the realities and on the lines of the least resistance, so far as practi-Inconveniently and almost helplessy circumstanced as we are, "with dangers and difficulties encompassed round", it is but meet that 'no cleavage be allowed to supervene in our ranks. Concerted action and united front are the great desiderata of the hour. I am so sorry that I had to speak a good deal of unpleasant words in my address. They might make enemies of my inconstant friends, and fleeting lovers of Ayurved. But as the mouthpiece of the Hereditary School solemnly charged to maintain the sacred dignity of this exalted pedestal, and as a life-long votary

of Truth and Justice, I must assess men and things, however mighty and great, at their proper values according to my best light, in the sure interests of out beloved heritage of Ayurveda.

Comrades, I deem it a particular piece of good fortune that it has been given to me to speak out my mind to you. Southern India and my province are traditionally famous for Ayurvedic culture. We can trace the history of a thousand years, during which intellectual Bengal has contributed a good deal of Ayurvedic genius in Madhabakar, Charaka-Chaturanana, Chakrapani, Harischandra, Gadadhara, Gayadasa, Bijoyrakshita, and many others (exluding the recentest authors), whom 'the world will not willingly let die.' The spirit and practice of research had died out long in the field of Ayurved after the Schools of Tantras and Siddhas, who were great Chemist-physicians, and had a tough rivalry with Ayurved, which was simultaneously introduced in southern India. It was some four centuries back that the new reawakening in Ayurved began in India (with it in the glorious Deccan too) with the advent of Vabamisra, who has recorded in his famous book the pathology and treatment of that precious present of the West to us, (फिरङ्किनोऽङ्ग-संमर्गात् फिरङ्किन्या:प्रसङ्कतः) to wit फिरङ्क-रोग, which was formerly unknown to the soil of India, besides his many other researches in respect of drugs. But the School of Rasa-Vaidya or Siddhas has made Southern India particularly famous in the history of Ayurved, and has greatly influenced रम-चिकित्सा in Ayurved, as practised to-day in India. Even a School of Philosophy named Rasesvar-Darsan had developed. This lore was propagated mostly in the provincial vernacular of Tamil, in which language some forty books of authritative writers still exist. Some of the undying names of Siddha School are Kuru, Bhogara, Mangaraja, Pulastya, Tiruram, Pulippani, Pyuhamani, Terasyera, Jebimusu, Baikharimusu, and Avinabachandra. Besides these, there are other Sanskrit works in the Deccan, written by Nanjaraja, Managaraja, Basavaraja, Srikantha, Naganatha, Bijnaneswar, Ballavendra, Manthanabhairaba, Trimallabhatta and other authoritative writers. Books and works on all branches of Sanskritic culture are available in Kannada.

'Bala-Chikitsa' by Devendra Muni is the oldest Kannada medical work. Toxicology is treated in an authoritative tone, called 'Khagendra Muni Darpana' by Mangarasa I. Various other medical works exist in the Kannada language, of which the famous authors are Salwa, Chikupadhyya, Nrisingha Bhatta and Ranga Arya. There are also works on Gynaecology and Pediatrics. Only three Sanskrit authoritative works on Brikshayurved and Pasvayurved namely Palakaphya Tantra and Gautama Samhita are Salihotra time. Besides have survived the ravages of these voluminous books, we hear of one Gajayurveda, called Asvavaidyaka, written by one of the Five Padavas'. But there are several valuable books still found in the Kannada language on Veterianry Science. Those works are left by Chandraraja, Abhinava Chandra, and Ram Chandra. Bovine Medicine was dealt with by the Chalukya King, Kirti Varma, and Veerabhadra Raja has written a good commentary Palakapya's 'Hastyayurveda'. The धारा-चिकितमा (सेक) of Province of Kerala is still in vogue. It is, in many respects, superior to modern hydropathy or naturopathy. The language of Kerala has been employed in writing many books Ayurveda's विषतन्त्र (Toxicology), which are to be found in the States of Cochin and Travancore, Travancore, Cochin and Mysore are all progressive States of Southern India under liberal and patriotic Princes, who are great patrons of Ayurved. State-supported organisations have been inaugurated in these lands under the fosterning care of their benign rulers, who may be confidently moved for publishing these available books of great utility. Besides pure Kerala, books on Toxicology and other subjects are also found in pure Sanskrit, and mixed Kerala-Sanskrit language. Of these famous books, the most prominent are Uddisa, Utpala, Kalabazra, Jyotsnika, Haramekhala, Narayaniya, Lakshanamrita, Kalabanchana, Prayoga-Samuchchaya, etcetera. Last but not the least, to the gigantic and versatile genius of the Sage Vidyaranya of revered and neverto-be-forgotten memory, who was responsible for the revival and constitution of an empire, imperishable in the pages of history, as also for the creation and establishment of a dynasty of powerful and celebrated potentates, is attributed a large variety of intellectual labours, both in his pre-sannyasa and post-sannyasa careers. The Maker of historic Hampi of mythological fame and great antiquity as a 'Sweet Caledonia, meet nurse for a poetic child' in the fond lap Dame Nature's exuberant colours and shapes on the sacred sands of the Pompa Sarobara of Ramayana celebrity now betitled 'Thungabhadra', the romantic and ever-flowing river of sparkling waters, wonderfully traversed a vast and varied field of learning and knowledge, unmistakable evidences whereof abidingly exist in many highly valuable treatises on the Vedas, Hindu Philosophy, Medicine, Vedanta, Astronomy, Dharma-Sastras, and Science of Polity, has left behind as an imperishable legacy to the succeeding generations of mankind.

Let us hope Bengal and Southern India, two premier centres of Ayurvedic culture, will co-ordinate all their efforts to bring about the great consummation of the real Renaissance of Ayurved reassuring thousands of milleniums of energised and pacified life. With all these inspiring traditions before the Hereditary School, its worthy members certainly possess immense potentialities for still presenting astounding records of marvellous achievements in their vast and sacred field.

A word or two more, and I have done.

Hereditary Ayurvedists must not forget that it is their religion to feel for the ailing sufferers and minister to their relief ungrudgingly as friends. The grand ideal नामार्थ नापि कामार्थ प्राचित्रकार्या प्रति should be the watch-word of your life. You cannot forget the Great Originator of the Ayurveda-Sastra in Lord Siva, the Bestower of All Good, whose pleasure is secured even by the accidental Beal leaf fallen from the tree and mistaken as an offering. The Lord showers his blessings on una or devotion, and knows no other consideration in the distribution of his potent boons. We must have that true devotion to our Sastra, and be the Guardian Angels of those, characterised by the same devotion to us. The gifts of devotion are not judged by the criterion of pageantry. The Lord is satisfied with leaves, flowers, fruits,

water and all such paltry offerings from his devotees. (पतं पुषांफलं-तीयं यो मे भत्त्या प्रयक्ति). In this spiritual country, pomp
and ostentation is out of tune with a spiritual science, and more
than this is the important consideration of pageantry of any sort
in pauperised India, which was once immensely and immeasurably rich, being, oftener than not, incongruously related to the
purse. Remember your predecessors, who did never bargain
with their clientele, and served them with Fire-Brigade readiness
receiving remuneration only after satisfactory service from the
grateful and considerate patients.

Let us never swerve from our elevating and ennobling ideals, and let not Mammon be ever our Evil Genius, modifying our general conduct in the performance of our sacred duty. Let us not forget चिकित्सा नास्ति निष्णत्वा. Horatio Smith very appositely skips to memory:—

'Seek not, in Mammon's worship, Pleasure, But find your richest dearest treasure. In books, friends, music, polished leisure, The mind, not sense, Makes the sole scale by which to measure, "Your orpulence", And keep Hindusthan Beautiful for ever.

Let us remember we have our being in the same breath of Nature, as our predecessors and ancestors, the same sun warms our day, and the same moon emparadises our night. Let us be their true elescendants in the line of perpetuity.

In mundane life, Dharma and culture is the abiding possession. The invariable lesson of History bears perpetual testimony to the fact that the idols of earthly pelf and puissance are but fleeting spectres and, that what survives the mighty and deadly onslaughts

of the destructive time is true culture and its permanent assets. Where are now those political empires, whose powerful and overbearing existence did once oppress Mother Earth, and whose fortunes vanished with the vampires of Imperialism, and whose discernible vestiges are now only in the surviving ruins? We are assembled in the once capital seat of the Vijayanagar Empire, which is a striking illustration of this immutable lesson of History. But the ever-to-be-remembered Empire of Indian Culture, founded in Vijayanagar by His Holiness Madhavacharyva, the Great Saint, who was the inspiring and dynamic power behind the Throne, still exists, and would never perish, till humanity itself endures. Let us take this salutary lesson at this historic and immortal Hampi of cultural eminence, and summon all our leonine mettle to be united with an inflexible resolve to pool all our resources to uphold the dignity of the true ideals and traditions of our heavenly spiritual science, and unfurl the triumphant banner of our holy Sastra in our grim and determined crusade against the demoniac forces of our sworn foes, seeming friends, and perfidious ignoramuses, who are all out, yelling in their hosts with the iconoclastic motives of vandalism sacrilege. If our cause be right, we cannot be denied the ultimate triumph to re-establish Heaven on earth, and usher in again the El-Dorado of the glorious antiquity and past. May the Lord of the Universe bless our efforts in the sacred cause of Ayurveda, and true service of Mother India!

"वन्दे मातरम्"

THE JOURNAL OF AYURVEDA

ADDRESS

OF

KAVIRAJ DHIRENDRA NATH ROY,

Kavisekhar, M. Sc., Calcutta

AT THE

SPECIAL TRIDOSHA CHARCHA PARISAT,

Held at Hampi, 26th December, 1936.

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(Continued from our February, 37 issue)

causes of Production, Preservation The Tridosha are the Destruction of the body. We come to the conclusion, therefore, that although Pitta and Kapha are called by separate names, because by association with other substances in the body they get new forms, -they are nothing but transformations of Tejas and Ap respectively and so must be included in the Tejas and Ap-Bhutas too of the five primary constituting substances of the body. Vayu also, as we have seen, must be included in the Bhuta-Vayu, which is also one of the constituents of the body. In short, Vayu-Pitta-Kapha of the body are particular forms of the Vayu-Tejas-Ap Bhutas.

That these three substances are the causes of production, preservation and destruction of the body can be inferred from our everyday experience. Let us take the familiar example of the Hindu Philosophers, that of an earthen vessel. For its complete production, we want water to moisten the clay, air to make the moist jar dry and to help the fire during the burning process and fire to burn it and to change its colour. In the evolution of a plant also, it is evident that nature cannot do without these three substances. Without water, the plant will become dry, without air, it cannot grow (as Charaka says the external air is the cause of the sprutting forth of a plant-C. S. I. 12. 8), and without heat (or Tejas) there will be no colouration of the leaves, flowers or fruits. In the same way, the process of reproduction of a human being from the fertilised oyum, through the foetal stage and finally to the fully grown and developed child takes place with the help of water in the form of Kapha, fire in the form of Pitta and air in the form of body-Vayu.

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That Vayu is necessary for the production of a body is evident from the fact that it is the Vayu alone which acts in all directions. By this action, it can thoroughly mix up the semen (spermatozoon) of the male and the blood (ovum) of the female. It is the Vayu which by its activity causes the segmentation of the fertilised ovum and it is the Vayu again which helps the foetus to assume a definite shape and develop into a full human body.

The sense of touch also originates from Vayu.

A process of digestion (Paka) is always going on in the body, because without digestion there can be no change. But digestion cannot take place without the association of heat. As Tejas is the only substance endowed with heat, we see that the production of a body cannot be effected without Tejas (in the form of Pitta).

The sense of sight also is produced from Tejas, which in the body takes the form of Pitta.

As regards Kapha, we see that without the presence of some moist watery substance, the body would have been reduced to ashes by the influence of Pitta, the transformed Tejas. So to keep the body succulent, we must have water in the form of Kapha.

The seuse of taste also is derived from Ap.

Kapha, the transformed water-Bhuta, is required to bind up the different parts of the dody into a compact whole. The Taijasa Pitta is there to keep up the heat of the body and the ever-moving Vayu, acting in all directions, keeps the different channels of the body in their proper form and to direct the other two in their movements throughout the body. We get a clear idea about the primary function of Vayu from the very derivation of the word, Vayu is derived from the root indicating Carrying. So the principal functions of Vayu are (1) at i. e. motion and (2) at that is to say, imparting that motion to other bodies. We thus come to the definite conclusion that without Vayu, Pitta and Kapha, the body cannot be produced.

That the tridosha are necessary for the preservation of the body is evident from the opinion expressed by Susruta, namely "that the body is maintained so long as the three Doshas remain normal". S. S. I. 21. 3. Before the birth of the child, when the foetal body was in the womb, it was nourished by the blood of the mother. After the birth, however, it has independent action of its own.

From that time onwards, it is the Vayu which causes the proper functioning of inhalation, exhalation and the general movements of the body. The chyle, blood and other Dhatus of the body have no independent movements. It is Vayu which drives them all over the body, assists one Dhatu to nourish the other and thus sustains the whole body.

The Pitta turns chyle into blood, keeps up the memory and intellect, preserves the heat of the body and thus helps to maintain

the body in proper order.

Kapha keeps the body succulent, binds up the different joints, makes them firm, strengthens the heart and by such other nourish-

ing properties preserves the body.

Then again, by hunger and thirst, by physical and mental exercise, by the constant combustion of the body-Dhatus, by the exit from the body of the excreta—the sweat, urine and faeces,—by all these the body is being constantly wasted away. This waste is primarily made up by food. When the food is properly digested, it goes to nourish the different Dhatus and excreta of the body and so keeps it normal. For the proper digestion of food, however. Vayu, Pitta and Kapha are essential.

As an ordinary fire, when assisted by air and water, can cook the food, so also the internal fire in our body, namely Pitta, can digest any food taken by us, with the help of Vayu and Kapha. It is self-evident that without the help of Vayu we cannot even keep any article of food in our mouth. For, without an in-taking of air nobody can put anything in the mouth, simply with the help of the tongue. It is the Vayu which drives the food down through the gullet to the stomach; this we can see for ourselves. If you first blow out the air from the mouth cavity, you cannot, of course, swallow anything. You have to take in air in order to push the food down. That Vayu helps to inflame the body-fire has already been mentioned. The Kapha, as the water in the body, breaks up the solid food and moistens it, so that the Pitta may readily act upon it.

This single example of the process of digestion alone convinces us of the fact that the three Doshas are the causes of preservation

of the body.

That which preserves a body when in a normal condition, will evidently destroy the same when in an abnormal condition. When the cause is vitiated, the effect will also be vitiated or destroyed.

So it is a settled fact that Vayu, Pitta and Kapha are the causes of destruction of the body.

Why have not the Prithivi and Akasa Bhutas been regarded as the Causes?

We have proved that the Vayu-Tejas-Ap Bhutas in their characteristic forms of Vayu, Pitta and Kapha are the causes of generation, preservation and destruction of the body. But like these three substances, Prithivi and Akasa also go to produce the body. Then why have these two been excluded when postulating three Doshas?

Susruta when describing the different temperaments says,—
"According to some, the temperaments are classified according to
the five Bhutas. The three kinds of temperaments due to Vayu,
Tejas and Ap Bhutas are similar to those of Vata-Pitta-Kapha.
Persons having Parthiva temperaments are very bulky, their
structures are very firm and they are generally of a forgiving
nature. Those with Navasa temperament are long-lived, the
cavities of their nose, ears. etc. are big and they generally lead
a holy life." (S. S. 111. 4. 80).

So we see that the Prithivi and Akasa Bhutas are not only the causes of production of the body, but are also instrumental in the formation of original temperaments. But the difference between this group of two and the other group of three is that like Vayu, Ap and Tejas, Prithivi and Akasa have got no independent action of their own, and so they are not the direct causes of any disease. It is by association with any one of the other three substances that these two can function. Vayu and the other two, however, can individually produce an effect independently of any other substance.

Vayu, Pitta and Kapha may be deranged by their respective Nidanas, i. e. causes of derangement; the derangement of one may be effected independently of any other derangement. The Parthiva parts of the body, however, are affected by the action of either of the three substances, Vayu, Pitta and Kapha. So, although Prithivi is a constituent, even the main support, of the body, it is not recognised as a Dosha, because it has no independent control over the preservation and destruction of the body.

Similarly, although we have to acknowledge the existence of Akasa og ethereal space within the hardest stone, because otherwise

no action can take place between two substances (say for example between two paramanus or molecules of the stone), yet Akasa has no independent action. Also, as the Akasa is not made up of parts like Vayu and others, there can be no Vikriti or abnormality of Akasa and consequently there is no question of its bringing about any derangement or destruction of other substances.

We therefore conclude that both Prithivi and Akasa have

nothing to do with the destruction of the body.

It is this reason that led the Ayurvedists to postulate only three Doshas,—Vayu, Pitta and Kapha—carresponding to the three Bhutas—Vayu, Tejas and Ap.

From the above, we get some idea about the nature of Vayu, Pitta and Kapha, namely that Vayu is of the nature of a gas, Pitta is of a fiery nature (that of a strong active acid) and Kapha is of a watery nature (that of some thin and transparent jelly-like substance). This is also clear when Susruta says — "तत वायाराक्ष-वाला, विक्तमारने यं स्त्री सा सीस्य इति (Susruta, Sutra, Ch. 42). The elder Vagbhat, however, says, that Vayu is derived from Vayu and Akasa Bhutas, Pitta is Agneya and Slesman is derived from Ap and Prithivi Bhutas, — वाटवाकाशधातुस्यां वायु: । शाग्नेयं वित्तम्। षापृथिवीस्यां स्रोदा. Astangasamgraha, Sutra, Ch. 20. This means that although Vayu, Pitta and Kapha are all Panchabhautika, we may regard the Vayu as predominantly of the nature of a gaseous body, with a little admixture of the properties of Akasa. The most prominent characteristics of Pitta being its property of heat and its power of digestion, it has been called Taijasa or Agneya. As regards Kapha, it has properties similar to those of the Ap and Prithivi Bhutas.

It can thus be seen that Vayu, Pitta and Kapha can be nothing but matter, matter in the modern scientific meaning of the term. Charak has even indicated the normal quantities of Pitta and Kapha in the body, viz: 5 and 6 Anjalis respectively. Vayu being अञ्चल or अहम्भन्ति and being असङ्गत, it has no compact form like those of Pitta and Kapha and so it has no definite colour or shape or fixed quantity within the body.

Now a word about Vayu. It has been described as a force-nerve-force or vital-force. I would say, certainly not; Vayu is not a force, it is matter, pure and simple.

Charak says (Sutra, Ch. 12 and Chikitsa Ch. 28) that Vayu is our life, Vayu is our strength; it is Vayu which

keeps the body sound and it is Vayu which controls everything. Susruta also says (Nidana, Ch. 1) that Vayu is omnipresent and it is Vayu which is the root cause of the production, preservation and destruction of the Universe. We may take it that this is the description of the atmospheric air. When we inhale this air, it enters into the body. There is another Vayu, however, which is produced within the body,-namely in the intestines,-during the digestion of food. These two kinds of Vayu mix with each other and form the Vayu-Dhatu of the body. This Vayu-Dhatu nourishes the original Vayu i. e. the Vayu-Bhuta, which is one of the primary constituting causes in the production of the body. When in the womb, this original Vayu is nourished by the Vayu-Dhatu of the mother, the two kinds of Vayu mentioned above must act in concert in order to maintain the body because it is evident that without external air we cannot live; and on the other hand, however much we inhale the external air, we cannot also live long if that Vayu is not helped by the fresh production of the internal Vayu,that is to say, if we do not take food. The Vayu-Dhatu of the body being thus a mixture of the external and internal Vayus, it is quite possible that this Vayu will be endowed with some new qualities which are different from the general properties attributed to "Mahat Vayu" or the atmospheric air by the Hindu philosophers.

That a close relation exists between the body-Vayu and the external Vayu is also evident from a study of Charak because, in connection with the description of the normal and abnormal functions of the internal Vayu, we find that the normal and abnormal functious of the external air have also been mentioned (Charak, Sutra, Ch. 12). From the discussions about Vayu contained in that chapter of the Charaka-Samhita, we can definitely conclude that the internal Vayu, 1. e. the Vayu-Dhatu of the body is of the nature of air; and by no stretch of imagination can it be called a force. Force is an English word conveying a definite meaning when used in any scientific literature. Force is exerted by a matter, but force and matter are not indentical. Nerve-force or nerve-impulse originates from a nerve-cell and is transmitted through a nerve fibre. But a nerve-cell is quite different from a nerve-impulse. who call Vayu nerve-force or cell-force make the mistake of confusion between a force and the originator of that force.

(To be continued)

Reports of Societies, Etc.

RESOLUTIONS PASSED BY THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE.

held at Hampi on 26th and 27th December, 1936
under the distinguished presidentship of
KAVIRAJ M. K. MUKHERJEE, Ayurved-Sastri.

This conference expresses its deep sense of sorrow, and loss to the cause of Ayurveda caused by the sad demise of Dr. A. M. Mullick, M.B., Bhishagratna, late Editor-in-chief, Journal of Ayurveda, and other departed comrades.

A copy of the resolutions may be conveyed to the bereaved family.

- 2. This conference tenders its heartfelt thanks to the convenors of the All-Karnatak Ayurveda Sammelana extraordinary session for assembling this All-India Hereditary Vaidya Conference at the phenomenally momentous session of the Sexcentenary Celebrations of the Vijayanagar Empire, the great unifying plexus of Karnataka and Andhra and the foster-Mother and the Guardian Angel of the Hereditary Medical profession.
- 3. This conference respectfully renews its invitation to the British Medical Association to under-take scientific investigation of Ayurveda on the firm frame-work of the Hereditary Medical profession, which alone can deliver the goods, and thanks the Secretary of the British Medical Association Dr. Anderson for his good-will mission to India, that can be fulfilled by a generous gesture graciously extended.
- Sammelana into a committee to judge the merit of such of the exhibits as are presented for examination.
- 5. This conference conveys its sense of gratitude to the Government of Ceylon in the ministry of Public Health, and commends it to the attention of the Central Provincial and the State Governments to let alone tit bits of Modern surgery and science and inculcate studies curricula of Ayurveda without hypridisation and bastardisation with allopathy.
- 6. While condemning the Madras G. O. of registration for the apple of discord introduced by it, this conference congratulates the Government, Cochin State for its wise decision in killing this reform of rift in the root.
- 7. The Hereditary Ayurvedic Doctors, assembled in conference at the Sixth Centenary Celebrations of the historical and immortal Vijayanagar Empire, congratulate the Journal of "Indigenous Medicine", and Mr. D'Silva, its Editor, and the indefatigable Hon. Secretary of the

'Medicated spirits Manufacturers' Association for the yeoman's service, they have been rendering to the cause of Ayurveda and the great impetus given to the pharmaceutical industry in Indigenous models and methods.

- 8. This conference places on record its deep sense of gratitude for the great services, that Professor D Rangacharyulu is rendering to the cause of Hereditary Ayurvedic profession by establishing an institution for teaching genuine Ayurveda at Guntur, and establishing it with munificent donations.
- 9. This conference strongly stresses the installation of our President Kaviraj M. K. Mukherjee, B. A. Ayurveda-Sastry at the Editorial helm of the Journal of Ayurveda, Calcutta, in the best interest of genuine Ayurveda.
- This conference takes a strong exception to the nefarious IO. practice of putting Ayurvedic institutions under men with western qualifications masquerading as patrons of Ayurveda for the pelf that is in it.
- 11. The Hereditary Ayurvedic Doctors assembled here at Hampi denounce the cavalier indifference and the cabalistic conclave of the moribund Mahamandal muddled into a morass mingling and jumbling in causes and cotteries detrimental to genuine Ayurveda, and hereby decidedly demarcate the representative character of it as null and void, and solicit the strong support of the Indian public to the Hereditary organisation suited to the country and germane to the land. A manifesto formed by a committee of Kaviraj M. K. Mukherjee, President of the conference, Dr. M. R. Samey, Prof: D. Rangacharyulu, Dr. A. Arthur, Dr. P. Ananda Pandit with powers to co-opt, is hereby formed.
- This conference condemns the attitude of the 5th session of the Hyderabad Andhra Conference held at Shahnagar during December, 1936 for framing resolutions concerning Aurvedic science, without consulting responsible local institutions that took part in the last session held at Sirsilla.
- 13. This conference places on record the grant of Honorary titles to the deserving and experienced Ayurvedic physicians for the services rendered towards Ayurveda.
- This Conference views with regret the attitude of the Central Board of Indian Medicine, Kilpauk, Madras and the independent manner in which they accept the applications for registration of individual Physicians against G. D. No. 231, dated 1st February, 1933.
- 15. This conference approves of the appointment of the office bearers and members of the Working Committee as elected. List attached. (Sd.) D. K. BHARADWAJ,

(Sd.) KAVIRAJ M. K. MUKHERJEE,

Secretary.

President,

Fourth Session, Hampi.

mews and Motes.

ALL KARNATAKA AYURVEDA SAMMELAN

EXTRAORDINARY SESSION.

Humpi, 26, December, 1936.

PRESIDENTIAL ADDRESS



DR. H. NARASIMHA SHASTRY, KAVIRATNA, Ayurveda-Vidvan.

COMRADES.

I rise with great diffidence to address this great galaxy of our great country on a great occassion.

The other day delivering the inaugural address of the medical School Association at Bangalore, Col. J. B. Hance, Residency Surgeon, enhanced the prestige of Allopathy by observing that it was a shur on western medicine and surgery that after over a century of its teaching and practice in India, the less scientific and indigenous systems still held a very large proportion of confidence of the people of India.

Comrades, with apologies to the gallant governor of Allopathy in gay Cantonment, I say that it is a slur on Ayurveda that after thousands of years of its teaching and practice in India and the Orient, the pseudoscientific and foreign systems still held a very large proportion of confidence of the people of our mother-land. The sooner this slur is removed the better. Patriotism is the salt of a nation. And if pervert love of country permits the view that confidence in Indigenous systems of the people of this country is a slur on hundred years of teaching and practice of foreign systems in a foreign land by foreign preceptors, it is high time that our patriotic Indians curb and curtail their confidence in outlandish systems in sheer justice, and patronise Ayurveda more and more.

The love of one's own country 'Pro patria' and its culture is viewed as a slur on western science and culture. The existence of the 'Native' is a menace to the 'Alien.' Natives and Native Cultures must be wiped out of existence by gin and gun. The ruins of Humpi are testimony to the greed of conquerors, who made short work of the cultural Empire of Vijyanagar for permanence and prosperity of the military cohorts. "Different countries have adopted different animals as symbols of their ambition and character—the eagle of the united States of America and of Germany, the lion and the bull-dog of England, the fighting cock of France, the bear of old Russia." How far these patron animals mould national character? Most of them are aggressive fighting animals, beasts of prey. It is not surprising that people who grow up with these examples before them should mould themselves consciously after them, and strike up aggressive attitudes and roar, and prey on others. it surprising that the Hindu should be mild and non-violent for his "Patron Animal is the cow." Thus says that jewel of India Jawahar in his peerless Autobiography-"The Hindu System of Medicine is mild and non-violent like its patron Animal-the cow. Going strong on grass, it gives ambrosial milk of Health and Healing for the millions for the asking."

"Nathmartham Napi Kamartham Atha Bhuta Dayam Prati" is the motto of Hindu Medicine, which long long ago anticipated and established in the Orient Lord Hoeder's day-dream of a Ministry and a Department of Public Happiness. It is no patriotic pleasant conceit that prompts me to rub in this idea of public happiness having been reached through the Avenue of Ayurveda in India before too much canned food of Allopathy came to the Indian mind leading to beri-beri of Indian soul

The position facing India in matters medical is appallingly, transparently, unpalatably simple. Here is a summery of what, I think, are the desiderata:—

- I. Enough of the right food in the belly.-
- II. Easy access to fresh air .-
- III. Shelter at a rent which leaves something to buy food with .-
- IV. Leisure for play, and that may lead to thinking and even high thinking.—
- V. Noise-Control.-
- VI. Giving to each human being a chance before he is born, and after death the decent disposal of his body.—

All these advantages sought by Lord Horder for his nation were granted to the world by Ayurveda, which preserved the mental poise of Orient, and because mental poise was kept, India has saved its civilization. The song Celestial seems to have inspired Lord Horder to recant the famous lines of Bhagawad Geetha:—

युक्ताहार-विहारस्य युक्त चेष्टस्य कम्म सु युक्त स्वप्नभवीधस्य योग भवति दु:खहा।"

The Divine Minstrel Bhagavan Sri Krishna has laid down the Indenture of the ministry of Happiness for India, and as Lord Dhanvantari, the Peer of Paradise, pioneered the British medical Peer.

I am, therefore, reiterating that it is a slur on Ayurveda which outherods the Herod Horder, Peer of the Realm, that our countrymen cling to Allopathy passionately and pathetically in the face of the wonderful ministry of Happiness established by our Lord and Liege Dhanvantari. My friends, shake off the shackles of Allopathy and save our civilization. On this glorious occassion and in this historic city of Vijyanagar of our Sarvajna Madhava, and this All-Karnatak Ayurvedic Sammelan's Extraordinary Session, I unfurl the banner of Lord Dhanvantari in the face of aggressive Allopathy sedulously soiling sacred

precincts of the Temple of our Lord. I condemn by book, bell and candle the Bastard Bhaishajya taught in our modern menageries of Ayurveda. This holy hereditary heirloom of mine is hen-pecked by heterogenous hotch-potch. Whole-hoggerer of Ayurveda that I am, hybridization of my holy heredity and happy hereditament is henna to me, though it may be manna to many malefic Stars of Foreign Films masquerading in Indian setting. My friend Manindra Mukhopadhyay of Calcutta categorically cavils at these cataleptic moods of my country and a saviour and savant of Ayurveda has come from Bengal to avert the satanic peril of Ayurveda. Blessed is Bhagwan Dhanvantari and blessed be the Virupaksha of Humpi, and Vidyaranya of Vijayanagar.

Doing homage to the past presidents of our Karnatak Ayurvedic conferences, I cannot but mention the name of my friend, philosopher and guide, Dr. M. R. Samey, Ph. D., M.D., D.P.H., Ayurvedacharya of Bangalore who worthily guided the deliberations of the VIII All-Karnatak Ayurvedic Conference at Shimoga. The new orientation he gave to Indian Medicine and its renaissance and the stern fight he is putting for the pristine purity of Ayurveda are matters of common knowledge to you all. The Hereditary Ayurvedic Profession was championed by him at Masulipatam, and Kaviraj Manindra Kumar Mukherjea, B.A., Editor, Journal of Ayurveda, Calcutta, is made the generalissimo this year.

I conclude my address with a reference to the wealth of Vaidyaki Literature in Kannada:—

Devendra Muni (Balagraha Chikitsa Karth), Mangarasa I (of Khagendra Mani Darpana), Salwa, Chikupadhyaya, Nanjaraja and my namesake Narasimha Bhatta, Ittigepurada Krishnappa, the author of Kalyanakaraka, Sri Poojyapada of Sravanabelagola Mutt, and Tirumalabhatta, have written great tomes on Ayurveda. The great Vidyanagar was the home of Hindu Medicine:—Mangarasa I, the author of Khagendra Mani Darpana lived during the time of King Harihara (1336-1350) of Vijayanagar in Mugalipura as King. His composition is lovely:—

That famous doctor Lord Horder has lately been emphasising the view that doctors can make useful contributions towards happiness, and so, indirectly towards health; and Mangarasa I, the great contemporary of Harihara, was a King among Physicians and Phyician among Kings, who lived in 1360, chimed the same note:—

MAPPINESS THROUGH HEALING."

Old wines in new bottles, comrades! Follow Madhava of Gatha, Madhava Sarvajna, and Mangarasa I, and hoard your hereditary treasure of Ayurveda. Otherwise, you have to go abegging to Horders of west. Do not forget Ayurveda, lest you merit the epitaph:—

"Here lies Dr. Chard, "Who filled the half of this Churchyard."

Comrades, as I am closing, arrives the glad news of a reconquest having supervened in Lanka.

Here is the editorial comment of the 'Ceylon Independent -

"The Executive Committee of Health after a consideration report of the Board of Indigenous Medicine have made important recommendations, the acceptance of which by the State Council will mean that there will be far-reaching changes in the Board as well as the College of Indigenous Medicine. The appointment of a board constituted on the lines of the Ceylon Medical College Council to conduct the College of Indigenous Medicine is the most important change which has been suggested. Such a Board will doubtless be able to exercise a much closer check and control over the work of the College than the present Board which is to be dissolved. It will ensure a more satisfactory working of the College from which perhaps better results will then be obtained than in the past. The suggestion of the docttors with Western qualifications that Western medicine and surgery should be taught at the College has not been adopted, for the Executive Committe definitely suggests that the curriculum of studies should mainly consist of subjects relating to Indigenous Medicine and there should also be established an Institution for research on Indigenous drugs. It is right and proper that a system which proved more than satisfactory when Western Medical science was completely unknown in the East should be preserved and encouraged Indigenous Medicine will doubtless be influenced by the progress of medical science generally but its own development should not be hindered or checked unduly."

This is the opinion of Ceylon. My comments would be superfluous.

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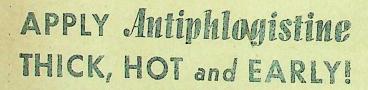
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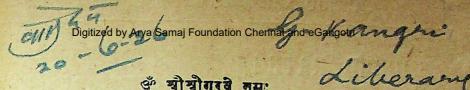
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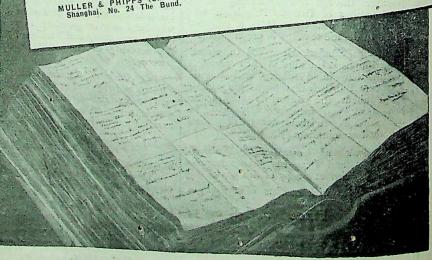
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THE

JOURNAL of AYURVEDA

Vol. XIII.]

April, 1937.

[No. 10

The Going World.

CALCUTTA held a Parliament of Religions and an Exhibition of Culture, Industry and Arts. Both these were organised in connection with the Ramkrishna Centenary Celebrations, which are just over. Before the opening of the Exhibition our revered friend Kaviraj Dhirendra Nath Roy, M. Sc. Kavisekhar, Editor, Dhanvantari wanted to know from the organising authorities by a letter if they had arranged a section for Ayurved in the scheme of the cultural side of ancient India which was to be displayed in the great show of the Northern Park. No courtesy of response was returned to him. Comment on this deplorable circumstance is unnecessary. We have frequently referred to the regretable mentality and wrong-sighted ways of our people who have the audacity to dream of national regeneration All these contribute ample justification to our thorough and ruthless condemnation registered in our Hampi Address.

We are reminded of our leaders named 'I. M. S. and Ayurved' and 'An Ignoramus on Ayurved' of the numbers of November, 1933 and 1935. It seems the race of Bairds and Berkleys does still survive. Nay, a painful difference is experienced, when these alien Colonels, not likely to be true to the salt of India and having no sympathy for India in any direction, are reincarnated in

our own Swarthy Kith and Kin, sons of the same soil. We draw the attention of our readers to the report of post-prandial performances, staged by a couple of masked actors in a European hotel in December last. report is published in this issue of the Journal. worthy and precious twain does not essentially differfrom their prototypes or Gurus of the white epidermis. All are incorrigible ignoramuses and if they had any the least acquaintance with the glorious and transcendental Science of Life that Ayurveda is, they would have found that it is based on more than is dreamt of in the Westerner's philosophy. It may of course offend the conceit of Dr. Mehta to be told that Ayurved cannot be tested on the imported touch-stone. Whatever may be the divergent views regarding the Faculty of Ayurved, the valiant Knight's obnoxious remarks have enraged even those misguided Ayurvedists who often chuckle at the prospect of rehabilitating Ayurved on western patterns and models. The real solicitude of these our masquerading sympathisers of alien allopathy is not for Ayurved, the increasing incense burnt before whose Deity in the country may have filled our real Doctors with dismay. And they are up, out and about in full anxiety to perpetuate the monopoly of sumptuous 'luncheons' for the Belly-God. God save us from such friends. !

We are particularly pleased at the constructive suggestion of the President of the third session of the Reunion of the Astanga Ayurved Vidyalaya that the students of the different Ayurvedic Colleges of the Metropolis should federate under a common and single Association, so that in their subsequent career the products of these Alma Maters may not create a vicious atmosphere by rancour and recriminations. The duty principally devolves on the authorities of the existing institutions to

set examples to their manasha Putras by being inspired by the idea and principle of federation, and corporate existence. But the Colleges exist, as veritable feudal states without any inclination for co-ordination among themselves. Common and ordinary social amenities of life might well be utilized to secure the high fulfilment of unity and amity. . Let us concretely suggest the occasion; when the annual worship of the Indian Muse of Saraswati takes place. The images might process in succession to the sands of the Bhagirathi for the final immersion into her sacred waters. Nor need there be a quarrel over the order of priority, which question is easy of solution by the senior institution just bringing up the rear of her next junior sister. Thus, by brainy intercourse many good purposes may be fulfilled. To be really organised in healthy strength and singleness of will, the studends, who are the future custodians of our noble and rich heritage of Ayurved, may profitably hearken to our call (in the editorial of the foregoing number) to a real movement of Ayurvedic recognition through universites, and unite to that end on a common platform to join heads and hands in a common cause to achieve the grandest consummation devoutly to be desired

Till now we are in receipt of the first two issues of the Journal of Indigenous Medicine (Colombo). Our contemporary, we hailed with delight, richly deserves all our plaudits, and bids fair to justify our expectation of setting up a high standard of Ayurvedic Journalism. Our congratulations to Mr. De Silva, who is worthily at the helm of affairs. A good wine needs no bush.

We have been presented with a proforma copy of a new commentary of the Sarirasthana of the Charaka-Samhita by the learned Kaviraj Jyotish Chandra Saraswati of

Calcutta. We welcome the Pandit's venture. He particularly intends to critically discuss all extant ভাষা's of the Samhita. He comes third in order in Bengal in this enterprise, which is a colossal one. After the great Gangadhar's famous surpassing জন্ন কন্ন তক টীকা, Vaidyaratna late Jogindra Nath Sen, M. A. had followed with his short performance of the উপসাৰ ভাষা। Charaka's interpreters date from the days of Chakrapani. The author has in contemplation to bring out a complete commentary in process of time. He has employed immense labour and daring research. We wish him success.

M. K. M



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BY KABIRAJ

M. K. Mukherjea, Ayurved-Shastri.

Well might we name Beriberi 919-CATE from its prominent symptoms of Jaundice and Oedema. The symptoms of the diseases, the names of which comprise the nomenclature, do not however appear very largely in atta-cantel by the process of প্রকৃতি-সম-সমবায়। Nay, even the separate symptomatologies of the two diseases are found to change and differ in পাए- तिर्माश। The main thing is that the real character of the disease is still enveloped in mystery and in the domain of investigation. Perhaps, the learned Rishis had, in whilom days, faced a similar problem once, over the determination of the nature and true perception of the original malady of জার, which was engendered through the rage of Rudra (দক্ষাপমান-সংক্ষর-রুত্র-নিঃশ্বাস-সম্ভবঃ). It was a good deal of subsequent observation and findings which helped the ascertainment and reduction to writing of the varieties of the original malady in their true colours with the onward march of time. The final development and the various manifestations of Pandu-Sotha, also, would thus be settled with the help of the deep insight and perception of the savants. This chamelleon disease must have variously perplexed the learned researchers. The true state of things is that medicine, diet, and other remedies have so long continued empirically to test different theories, and gather knowledge and experience of the factors of causation, symptomatology and ways of handling of this disease."

In My-7-My seeing of yellow, or yellowish perceptions of visible objects is no characteristic feature. On the contrary, when the eyes are loaded with accumulation of fluid matter, incidence of the eye seeing a display of colours in the surrounding world is markedly noticed. This display belongs to the day time alone, and very rarely at night. In some cases, the right perception of light is hazy or wrong. The day perception of the variegated display is caused by the reflection in the laden eye: of seven kinds of the rays of the sun. The process of this causation is exactly similar to the incidence of the exquisite rainbow by the shooting of the colours composing the sun-ray into the surface of the cloud, laden with water. The eye-sight being obstructed and blurred with oedema, the perception of the multi-coloured display is facilitated.

In some particular cases of পাড়-শোগ, pallor sets in to get heightened and heightened, till it renders the colour of the skin akin to black. Generally, the yellow colour setting in পাড়-শোগ develops into black. Of course, when the disease is off, the natural complexion gradually returns.

Complete rest without the slightest locomotion in oedema increases swelling of the patient, temporary disappearance or reduction of swelling being effected by movements on foot and kindred exertions. But গাড়-শোৰ exhibits the opposite characteristic.

There is a crimson tint in the colour of the oedema of the 'Pandu-Sotha'. This tinge resembles the reddishness of inflammation due to hurts. The aggravation of result should not be inferred in this state of the circulation of watery elements in the finest channels () makes the mixed colour appear eminently in the blood circulated. The oedema of the colosing period of the day-time.

In very many cases of পাও-শোগ, the swellings continue along with discharges of stool and urine. In such cases of decay through the digestive and urinary systems, even the use of well-chosen diuretic and purgative agents would gradually weaken the patient or the heart of its strength. Heart-failure is always to be apprehended, and guarded against. In some cases, vomiting and discharge of stool are simultaneous symptoms, and that too sometimes to the accompaniment of bleeding through the upper and lower outlets (তিকাৰ-উভয়মার্গ). It is needless to mention the seriousness of such cases.

In the Pandu-sotha of females the monthly menstruation flows in excessive quantities. This is also vitally harmful like the above mentioned decay through the urinary and digestive systems and otherwise.

In the feregoing difficult cases, recourse must be cautiously had to particular measures. In Pandu-sotha this particular feature is discernible that the principal and deadly softa of Pandu and Sotha are soon manifested in Pandu-Sotha. Nay,—some of these do appear as conspicuous characteristics in the preliminary stages of Pandu-Sotha. This will be easily proved by recalling the pathologies of Pandu and Sotha, and by a comparative examination of them in connection with Pandu-Sotha. So, it can easily be realised why Pandu-Sotha causes consternation as a fatal terror

In pandu-sotha the eye-ball is not found much to swell. But the Oedema is soon felt due to the disturbance of the ocular function. It becomes difficult to rivet the eye on an object for a length of time, such attempts resulting in vertigo and head-ache. The opacity of the vision is always felt. The perception of the multi-coloured display has already been mentioned. Now-a-days a special variety of Pandu-sotha is being noticed here and there, which may be named 'Dry Beriberi' or 'Carrill' It is now com-

mon experience that Pandu-Sotha is found in some cases to reappear (even after recovery) at long intervals, or after two or three years' suspension, or from time to time. In these cases the lingering, luriking disease manifests its obstinacy in temporary oedema, and other ordinary signs and symptoms. But in sweellings in the the foot, leg. and other troubles do not take long to vanish. leaving the subject a prey to sufferings from the ailments of the heart, which constitute the main symptom of the Pandu-Sotha. The afflicted patient would better express the internal symptoms and sufferings. The following, however, form the symptomatology here:—

Sudden disturbance of sleep, heaviness of the chest, breathing difficulties, cardiac pain, restlessness, panicky state of mind, interruptions of the tone, tension and rate of the pulse, lowness of spirits, etcetera.

In some cases Anorexia is a prominent symptom. This may develop into 'অভক্তেশ' and ভক্ত-দেব, too. But these symptoms may be cured to be followed by the phase of ভন্মক, when unstayable calls of hunger are felt at very short intervals. Of course, the intake of food, thus increased, does not reach a quantity beyond the limits. It seems that a strong reaction of an equally heightened phase produces in such cases an annoying instinct of repeated feeling of appetite.

The eye, attacked in Pandu-Sotha, should be a cause of particular apprehension. None can wish to be deprived of ocular perception of the beautiful earth around. At present the afflicted are generally being attracted to the knife for rectification of this defect of the eye. But before surrendering into the province of the eye. But (surgeons), medicinal cures should be given trials for this painful and risky malady. Without casting reflection on any science of treatment I may aver that the percentage of surgical cures is not very satisfactory. I am refer-

ing to this fact simply with the belief that interchange of opinions between different systems of treatment may lead to infallible remedial measures. It is often found that operations fail to prevent complete or partial loss of eye-sight, though slight relief and so-called cure may thereby be effected. after operations medicinal treatment is of efficacy to ensure the cure by correcting the lingering defect. It is certainly admissible that permanent loss of the vision is the ultimate result, if ocular defects are not remedied betimes. Eve diseases have variously been discussed in Ayurved, which is almost a non-pareil in this respect. So, abundant Ayurvedic help is there for treatment of this phase. Though operations may be advised as suitable or indispensable in cases, continued and regular use of 'মহাত্রৈফলাগুতুত' for a good length of time may be prescribed after the operation. Even in the initial stage this remedy will yield a good result. If application of heat is required into the eye, only mild heat is advisable, the organ being a vital one like the heart and the testis. In a necessity like this, application of the heart of cooked rice (অন্ন-স্থেদ) has been found beneficial. If there be any inflammation, উড়ুম্বর-সার (The concentrated কাথ of উড়ুখর) will be applied with benefit. I have so long dealt with Glaucoma of allopathy.

In cases, where coincidence of the swelling and the discharge of urine and stool is found, purgative, diuretic and other measures to reduce oedema should be abandoned, for such agents are likely to cause loss of strength to the patient, and debility to the heart. 'কপূর রস' has been found to yield excellent results in excessive expulsion of stools. Needless to say that in cases of excessive passage of stools, generally rapid decay is noticed. In উদ্বাধঃপ্রবৃত্তি' and 'সরক্ত-নিগম' mentioned before, necessary remedial measures are to be culled from the therapies for ছিদ্ধ, অতিসার, অমুপিত, অশঃ, etc.

In Dry Beriberi the curative measures of the Heartdisease are the mainstay. In case of constipation, the help of থাই and বাচন may be invoked. But in this case, the best means is to design to maintain clearance of bowels through selected foods. For, the heart is here intolerant of even the slightly or so-called strong actions. The complaints of accentuation of नाम, and sleeplessness may as well be tackled by a judicious selection from the therapeutic agents for the action with suitable vehicles.

Generally, change of climate is found to do some good. Change of climate is all the more beneficial, particularly when anorexia, constipation and constiveness are the accompaniments.

The dietary may include pure 'chhana', the युष of small and fresh fishes, the meat of tender he-goats, various season fruits. pure milk, eggs, etc. It must be warned that the preparation of the युन of fish and meat must not be highly seasoned. Too much vegetable and green herb, too, should be banned, especially if the diarrhoeic condition of the bowels is there. Green plantains may be believed to be more rich in vitamin than eggs. Particularly for those, who are austere ly abstaining from animal food, will bannanas (Green and ripe) be well-advised. Green plantains may be used in the form of various preparations according to the সুদ্ধ-শাস্ত্ৰ (Culinary Science). The green plantain may be boiled with rice or fried in vo, or made into Roti (AND) for the purposes of dainty food. The plantain 'Roti' may be made in two processes. Roti may be made by mixing finely powdered wheat in fully boiled and pasted plantains. The other method is to cut the plaintain into circular pieces, get them dried by sunning like বিশ্ব-শুগী, and then reduce the slices to powder. In most cases, watery or liquid stools are seen. In such condition plantain may very well be advised. prohibition is where constipation exists.

The patients, who are otherwise accustomed, would not support items of cooked or uncooked food, from which salt is banned. If salt is impossible of abandonment by the patient, সংস্কৃত লবণ (Rectified salt) may only be permitted. The juice of মান and বিশ্ব-পত্ৰ are suitable agents for rectification of the ordinary table salt. If বীট-লবণ is tolerable to the patient, it may be advised in its rectified form to yeild better results in helping digestion and assimilation together with the arrest of decay.

Hygrophila Spinosa in Gall-Stone. (Kj. M. K. Mukherjee, B.A., Ayurved-Shastri)

Of late Gall-Stone has become very prevalent. It was not so common formerly. It is a very painful disease, the acute sufferings of which would hardly allow the observer to maintain equanimity and restrain tears. To the Ayurvedist the disease is well-known, and its Ayurvedic handling is attended with satisfactory results, arising from the simple use of কোকলাক (Hygrophila Spinosa). another Ayurvedic or Sanskrit synonym of which is ইক্ষেক।

Gall-Stone is very suggestively named পিত্কোষাশারী in Ayurved. We may further shorten the nomenclature maintaining its significance, as পিতুশিলা, for which Gall-stone is the most literal rendering in English. পিতুকোষাশারী, or the abbreviated পিতাশারী must not be confused with পিতুশ্ল, which is but the colic, in which no stones are to be counted with, but in which the aggravated পিত predominates as the causative factor of the excruciating pain.

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The confusion in this disease is not merely academic. But in the practical field, the diagnosis of a case of পিত-শিলা is a really difficult task. For, a good deal of resemblace is borne by the colic of পিত্রশিলা to the cruel pains of পরিণামশূল, বৃক্শুলু (Renal Colic), অনুক্ত (Duodenal Ulcer), যকুদর্ব্যুদ and যকৃত কর্কট (Tumour and Cancer in the Liver), and cognate ailments. The operable stage of Gall-stone is thus difficult to determine. Even X-rayed, the gall-bladder does not, in many cases, reveal clear-formed stones. The 'Shadccol' is baffled, X-ray photography is but vain expenditure undergone, especially when the stones are in the formative stage, or deeply embedded. X-ray plates taken at different stages at intervals, too often fail to give "definite clues to the disease. It is hazardous to advise the knife, especially before it is positively indicated that a clear case of Gall-stone is being sorted out of the medicinal jurisdiction. So, particular caution has to be

bestowed on the diagnosis. Confusion with the other diseases of like nature would not cause so much harm, as the treatments of the confusing diseases will, at least, be palliative. But surrender to surgery of a wrong case would make confusion worst confounded. It is to be remembered that, even if a clear case of Gall-stone is determined, it may not admit of a safe surgical operation. The subject has to be considered. So, particularly in this disease Ayurveda's कात of हेक्त may be tried by all physicians before they think of subjecting it to other complicated processes, or putting it beyond the pale of medicinal treatment. It is a really 'ভিষ্ণোহকর' malady.

Its causation may thus be explained. All factors, which may provoke 'Vayu', are responsible for the malady. This disturbed 'Vayu' stands in the way of secretion of bile from the Gall-bladder, and the accumulated bile hardens, in course of time, into stones. The affected gall-bladder in its advanced stage is hard to the touch, and feels enlarged and inflammed. The causes of বায়-প্রকোপ are known to the Ayurvedist, and the 'Relife' here is evident, Vayu being the source of energy, with the help of which all functions of the system are performed, and without the assistance of which the शिष्ट and कक are mere cyphers, stagnated and impotent. Warning for the coming disease may be had from the early premonitory symptoms of slight heaviness felt in the Right Hypochondrium, loss of appetite, costiveness, and debility. The colic comes on later on, when the real disease is suspected. The main symptom is painful sensation, which starts in the vicinity of the liver, and extends laterally or upwards or downwards upto the right scapular region, shoulders and navel. Vomoting accompanies this pain. As the duct of the gall-bladder gets relaxed, the formed stones may come out and fall into the duodenum. The patient gets repeated aggravations of pain, which may even bring on collapse and death.

Acute sufferings are indicated as follows:—The patient wreathes in agony, bites the teeth, presses the painful region

constantly, is seized with malarial shivering, sweats copiously gets unmitigated nausea, repeatedly passes scanty urine, feels exhausted and thirsty, and may sometimes swoon too.

Some characteristics of the Disease: -

- 1. It seems to have a partiality for the softer sex. Women above 30 years of age are more prone to attacks. Susceptibility is also noticed of those, who have borne children Those who wear tight dress (corsette and other things), do. by their indulgence in luxury, interfere with the proper functioning of the diaphragm, the principal muscle of respiration, with the result that the accumulating bile of the gall-bladder cannot be secreted in the natural course and with ease. The loose and the simple dress of the tropical climate ought to make this disease rare among our women. This is why its prevalence is not to be traced to a long distance in the past in our country, which had not discarded its simplicity and taken to unsuitable and harmful habits, converting women-folk into bundles of the occidental model. It is natural that oldening women are more largely the victims of this disease, as their systemic strength begins to ebb away.
 - 2. The pain or colic has lulls in the same seizure, which may thus continue with flares-up at intervals for days together.
- .3. Signs of jaundice (%11%) are discernible, if the stone gets stranded at the opening of the gall-bladder. This gives an indication as to detection of the case of gall-stone.
- 4. Sometimes it may so happen that a released stone may drop into the intestine causing its obstruction which is a serious case, necessitating surgical operation.

Particular caution is to be observed so that fatal consequences may not be faced by wrong surgical exploration, which is known to have supervened even on the part of expert and veteran surgeons, who have erred as to diagnosis in this disease.

Some symptoms of formed stones:-

- 1. The colic may appear at long intervals, too, and is severe in its reflex action.
- 2. Constant vomiting at short intervals. The patient throws up food, as also bile, or the tendency continues dry.
 - 3. পীতবৰ্ণতা of the eye during pain.

The body of the patient exhibits a bloodless and pale appearance of general jaundice (পাছ).

- 4. অম্ল-বিপাক, অরোচক (distaste for food).
- 5. Burning sensation. 7. Spasm. 8. Head-ache.

অজীৰ্ণ is one of the diseases that is caused by বায়ু-বৈগুণ্য। It has already been told that বায়ু-বৈগুণ্য is the আভ্যন্তর or সন্নিকৃষ্ট Nidana of this পিত্ত-শিলা। From অজীৰ্ণ alone this disease may arise.

কোকিলাক is a plant found abundantly in nature. Its favourite haunts are the open fields, marshy grounds, or sides of ponds. It is a thorny কুপ l Its flower is blue. and leaf .o an elongated size. Unani names it 'Talmakhna'. It is familiar to the farming classes, and men roaming in the midst of Nature.

ইক্রক' has long been known for its effective therapeutic action on the liver, the proper functioning of which is induced and established by it. It is better used in its ক্ষার form than in স্বরস I The ক্ষার is to be prepared according to the প্রস্তাত-বিধি in favour of preparing the ক্ষার with the ashes of কোকিলাক, obtained by the অন্তর্ম process. But it is almost impossible to make ক্ষার thus with অন্তার, yielded by this process. The burning of কোকিলাক in the constant presence of a free supply of বিষ্ণুপদাস্ত (oxygen), in the open space may also have a beneficial effect.

According to the advice of Susruta the plant is to be collected in the middle stage of its growth, when its potenc reaches the zenith.

This कांत्र is to be used after principal meals with cold water, the measure being six to twelve grains. A fortnight's use makes its excellent results felt. The unnatural growth of the gall-bladder and the colic of the gall-stone begin to subside. In any other kind of colic as well, its efficacy would be proved. In all sorts of disorders of the liver, it is a supremely good remedy doing away with yellowishness of the body and pallor of complexion. A regular use of this কার for a few continued weeks dissolves away the stones averting the necessity of the knife. The first introduction of the कात into the system produces irritation in the cells of the liver, It begins to stimulate the secretion of bile. It may, in cases, cause a little nausea at the initial stage. But the feeling wears off in a very few days. All signs of jaundice in urine, stools, eyes, body etc. disappear as if by the touch of a magic wand. It is guaranteed free from any toxic effect whatsoever.

A strict watch should be kept on diet during the use of this medicine. The principle of regulation should be that the liver has to labour little and may enjoy a rest. At the same time, proper nutrition of the system must not be undermined Vegetable foods should be the best and safe advice. Protein would stimulate the function of the kidney and the liver. So, meat, butter. vegetable oils etc. should be used but in small quantities. Fruits may moderately be used. The water of green cocoanut will be good. A sufficient intake of drinking water would help the secretion of bile.

Apr. 37

(SIN AND CRIME, NEW CHAPTER.)

A STUDY OF RELIGION.

By DR. DURGA RANJAN MUKHERJI, M.B.

CALCUTTA.

SIN AND CRIME

No Chapter in the whole course of the study of religion from a medical aspect appears to be more interesting than the study of the conception of sin and crime.

The need, utility and the effects of a doctor's study of religion have already been clearly shown in my paper on Religion and Medicine published in the Journal of Ayurveda Vol. XIII No. III, Pages 98 to 99 (Sept. 1936)

The state is dependent on medical views, for the administration of justice, specially in criminal cases. A medical man, by his penetrating study of the corventionalism of sin and the psychology of crime, may render immense benefit to the state and to the society. The makers and particularly the administrators of law and justice visualise the subject from a different angle of vision; it is for this reason that they fail to tackle successfully the problem for the prevention of crime. This may be due to a psychological torpitude, resulting from circumstantial inability to form a scientific conception of the subject.

The question of vice and virtue primarily arises from the conception of self as a living being and secondarily due to the existence of a living environment around. Without an appreciation of the elements there cannot arise the conception of sin and crime. We commit sins against ourself and others. We commit sin to ourself, when we cause the development of a feeling amongst self,

which we interpret, as unpleasant, as the effect of a thought or action, no matter whether the effect of the thought or action is immediate or remote. This evil effect or a sense of pain may be either physical or mental or a combination of both. Physical pain is relative, so also mental. An appreciation of a physical pain is subservient to one's realization and acceptances to a relative degree, may be with a magnification, may be with a perception of a minimal value. A normal yield to sex impulse, inpresence of the procreative need of a legal wife, by a healthy man in youth, is neither a sin, nor a vice. The real nature of the sex feeling and the act is not appreciable without a power of psycho-analysis, and I hope, I have been able to conclusively prove in my paper on a study of sex phenomenon, published in this journal, that the whole cycle of sex Phenomenon together with the feeling connected thereto is an unpleasant Phenomenon. The forcible restraint without an experience as to the real nature of a cycle in the sex Phenomenon may be painful and therefore it may be a vice. As such it is liable to produce abnormalities or a diseased condition. abstenance without experience as also excesses produce diseases, though the causation and consequently the effects are different. It is doubtful if there can be a generalization in these aspects. It is however worth mentioning that the feeling of Sri Ramkrishna or Sankeracharjya cannot be considered to be included under this generalization. What was the Sex Psychology of Chaitanya or Buddha?

To achieve higher object, both Ramkrisnna and Sankeracharjya subdued sexual aspect, as they subdued all other sensory aspects. Ramkrishna did not assume the sex responsibility of a husband. Non-compliance to the ceremonial vow is a sin. We ordinarily conclude the same in case of others, but consider otherwise in his case. Subjugation of his sex impulse was a complete one. A

The state of the s disturbance of peace by the outburst of a feeling of passion never had a chance for its manifestation. He was however conscious of the fact that passions, like soul, existed with the living. He had a consciousness of the existence of a self passion, like a normal individual, for while performing the Panchamakar Sadhana in the Tantric System, he was shocked on being asked to take a full bloomed beautiful girl in his lap in their state of stark nakedness. While she was placed on his lap, he took her to be Goddess, the mother of the Universe. Embracing a youthful girl in their mutual nudist stage, in an isolated lonely place at the depth of night appeared to him as a dreadful test. Instead of a sexual feeling, he diverted his attention to God and dived himself into a deep Samadhi. He considered sex act to be a holy procreative phenomenon, the universal Union of Siva and Sakti. A visualization of such phenomenon led him to deep meditation considering side by side the following facts. (i) The example he set forth in his life by the complete sex abstenance, (ii) His teachings on sexology, (iii) His behaviour with females inclusive of his own wife, (iv) and his appreciation and recognition of the need and virtue of conjugal life are points which really make him deserve the adoration, the world does to day. A cursory review of his life misleads the conception of vice and virtue in the saint. But I hope I have been able to explain the real nature of the phenomenon, though a saint's life may be interpreted in different ways like. poetry although the poet's conception may be entirely differnt. Thus vice and virtue are relative terms conventionalism. Rationality, it is believed, can break through the tie of conventionalism, as religion imperceptibly drags into deeper and worse type of conventionalism. But that rationality can arise only from one's. capability of including self as an element of the environment but not one apart from the environment, or by the consideration that environment is for self. To Sankera-

chariya and Ramkrishna it cannot be stated to be aversion, as there were no experiences of the phenomenon. The question of aversion and perversion can be excluded as there was no evidence of the signs and symptoms of physical or mental infantilism. How did this psychoanalytic power without an experience of the nature of the feeling and act arise? In case of Christ too the same feature existed. He revolutionalised the custom of the age and land. The case of Buddha and Chaitannya, in the absence of any evidence af debauchery and excesses, that family life failed to gain them peace or pleasure and they sought for higher attainments, which needed their discontinuance of the encumbrances of a family life. There is nothing to show that they renounced the world, considering family life to be a hot bed for them to stay. Remoise for failure to get pleasure, in excesses as in debauch, as depicted in Billamangal, is entirely different. Pain of the excesses converted him into religion. Therefore indirectly it created the solemn path for religion. The average conception of such excesses are vice and is harmful to the society. To a psychologist the conception is entirely different. The most irreligious act have proved in the long run to be the solemn contributory cause to the highest attainment to religion. Sages therefore hate sin, but does not hate a sinner. This they can do as they are individuals who can break through the conventionalism of the society and the religion. A harsh return to Jagai and Madhai, for their bad treatment with Mohaprabhu, would never have made them converts, but would have developed in them further bitterness.

we ourselves feel pain but we intentionally cause pain to others. Here we feel the pain and others feel, but our sense of vanity of self may make us enjoy, when others feel pain. The pleasure we enjoy by hurting others is not really the actual pain others feel, but is the relative pain we feel. The injurer feels the pain but interprets it within self as pleasure, from a conversion of the pain feeling into the injured, due to a consideration that others are not self or himself. A really respectable people, who severely considers self appreciates others in the same scale A highly respectable man who considers reproach as disgraceful, will consider same to be a heavy punishment to a cooly, for gross negligence.

While he will consider it, too heavy a punishment to give a gentle slap a cooly sirdar will consider whips and kicks too light a punishment. There are two aspects of self, one is selfish self aspect and the other is a sensitive self aspect. Selfish self aspect is the effect of modern civilization and is the source of ills on earth. Some people will claim special treatment in a public institution as in Hospital and in the court of justice and in the public offices, because they are respectable. Are these people at all respectable? If there is already inconvenience, one by claiming for or securing special treatment increases the inconvenience to others; such people instead of securing special treatment, could have improved the common lot. While a responsible Medical Officer, in a Govt. Institution, I found all big people, as members of the Governing body, Judicial and Executive Officers, even the ministers in charge of the self-governing medical portfolio were demanding for special favours. I was looking to the interest of the poor sick people but they had no voice, my brother officers, negligent of their duty in the Hospital, but mindful to the call of big

people had ample opportunities of gaining a reputation in the official circle, which gave them better chances. Could not these big people improve the situation by some effort; by ignoring self for the moment? These behaviours are activites of selfish self. Whereas sensitive self is entirely different, I feel the same inconvenience. as such others feel the same convenience, therefore if further is intolerable to me, how will it be tolerable to others. This is courtesy. This sensitive self is the inherent factor of Mahatma Gandhi's resistance to Britishers, against oppressions to the natives. Here he advocates non-violent non co-operation but decries both hidden and frank rebellion; Gandhiji will never like any animal to be tortured or brutally assaulted and why? It is the effect and appreciation of sensitive self into others suffering equally or more. Buddha was not satisfied with the salvation of his own self. His principal thought was the salvation of every one. The world knows nothing of its greatest men.

There is ample truth in the saying-A great man's biggest performance may be done in an isolated lonely place at an unusual hour. If seen by men, it may not be appreciated, for he may not be inclined to explain his inherent noble motive. Christ came to preach, and had he not exhibited himself, he might have been passed as a queer individual. There might have been, may be, and will be men like Father Damianah, but they may not be known. Christ was crucified. Good work is not always recognised and may not be recognised throughout. The feeling of pain, which is painful to one, is painful to others who cause it, and exhibits as remorse or further passion. The witness of the act or the listener of the fact also experiences the pain. Thus a witness shakes while describing a gruesome murder. A student of history feels the occurrences narated. It is only from our development of a conception that others are not self, that we mitigate our pain. The expression of sympathy is for self-consolation. It is from our aspect of sensuality that appreciation of narrow self arises. Self is self proper or myself and its extended broader-self, the minor selves, or the living whose services are necessary for aggrandisement of self proper. Thus parents are to begin with self extension, and it passes on to wife, and finally on to children. The depth of tie and extension is due to the prevailing social customs and the need of the individual. This extension of self is appreciable every day. A man who is reproachan outsider, say in office, takes vindictive attitude in the family. The wife is the individual who suffers most, so also dependents. All members in a joint family suffer more or less, not only in the suffering of the head of the family, but enjoys also with the enjoyment of him. The close relations severed from the joint family, no matter whether living in the same premises, are not affected, as the extension of self is for the benefit of the self, and a separation causes a break in the link of interest.

According to Hindu teaching, a wife should make over everything of herself to her husband, body and mind. Thus she incorporates herself with her husband and as such she shares half of her husband. Therefore she is not the better half as conceived by the modern civilization. A sensual enjoyment of a couple is not the teaching of the Sastra. When once the whole of one's self is sacrificed, she cannot claim for anything from her husband as her own, not to speak of sensuality which the Sastras condemn. Ramkrishna's wife was an ideal wife. She made over everything to her husband; therefore she, as self, never claimed anything of her husband as something legitimate, moral, or righteous claim. Therefore they exhibited the real ideal of the love of Radha and Krishna with not a shade of self and passion. The question is, will if be a sin not to enter into a sex relationship with one's

wife? It is provided the wife longs for it. If she longs for the desire and it pains her, then it will be irreligious. Ramkrishna's wife never had the passion and why? Hindu philosophy states, 'to a man, who completely subdues passion a passionate animal too will fail to exhibit its passion' Was it that the personality of Ramkrishna was the cause for the loftiness of his wife from the start? It is difficult to interpret. Can it be that she was born a holy Radha and it was an ordained phenomenon? Then, married couples in the west are united as a matter of destiny; why do they resort to divorce? Chaitanya had to convince his wife of his necessity of leaving home. Buddha's wife later in life appreciated the lofty achievement of her husband. She was pained by the separation. Buddha extended self to infinite mass, and his wife was not a selfish inclusion as a special in extended self. In him there was no selfish self extension. Therefore there was nothing wrong in his action.

Because we consider others as not ourselves or myself or primary self, therefore there is a possibility of pleasure in the suffering of others. Therefore one unconscious of the existence of a soul in the self, soul which is the part of the Almighty, would take leasure in punishing others. The punishment, accorded by him, is, therefore, a just action. A non-payment of a retort would mean, in such a case, a depraved morality, a lack of courage. Whereas in case of a person like Sri Chaitanya giving punishment is causing further self-injury or causing injury to self as a result of non-injury. He by his extension of unselfish self into infinite minimised his selfish self proper into such a fractional part of an infinite that his primary self reduced into insignificance. Henc injury caused to his body was inappreciable to his mind, but would be appreciable if inqury is caused to others, as his extended self had no self-realization like him and therefore very sensitive. Further more, we know that we do-not trample

our foot, when accidentally one foot tramples the other. The pain experienced by one limb is the same as would be experienced by the other limbs. What pain has been received has already been received and no justification in causing further reduplication. Without such appreciation, there can be no development of goodness in mankind. However there is an appreciable feature of this type in every man. Christ's teaching indicated the same universal fellow-feeling. Conquer foe by love and goodness. The Christian teaching of the reciprocity of the state of affairs in heaven and earth does not seem to stand to reason. Blessed are the poor, for there is the place in Heaven for them. The conception of self is the root cause of an appreciation of feeling in others. One who feels much for self does not necessarily feel the same in case of others. This is an extremely selfish affair. Extreme or small is the effect of an estimation. A sacrifice, a disinterestedness or over-sympathy also arises from self. Conception of the state and the law arises from the same condition and accounts for extreme lawlessness, under the canopy of the state. A state considers its activities for self and forgets that the state really means the subjects.

Before considering further factors, it is worth considering wherefrom do these propensities to adhere to or violate sociological rules arise in an individual; as also the question, why and how. Is it correct to assume that life commences with a serenity? Is it that the child creates its own psychology of propensity? Does he analyse or mechanically proceed? Is his psychology the effects of heredity? Does it really get modified with education and environment? Have circumstantial affairs much to do with life?

Christian conception. Adam ate the fruit of the forbidden tree at the insinuation of Eve Self was Adam; Eve his part. Adam loved Ever Compassion was the

root of evil which induced him to violate the commandments of the Creator. Adam and Eve. creations of the Lord, originally pure and serene-softened by His breath. Serpent is the factor; it is the Satan and should be struk on the head. It kills men by biting on the leg. Hindus worship snakes. Snake-bite is said to be an ordained phenomenon. It abounds everywhere. Eve could have induced Adam to do anything without committing a sin. She however, prefered to induce Adam to eat the fruit of the ferbidden tree. Woman is a source of dip into hell for man. * Woman should bear children with pain; Christian Missionaries objected against introduction of painless labour The rational Queen with regal sway in her hand resorted to twilight sleep. Why did God make the forbidden tree? Why did He not give Adam power to rule Eve? Samson went to sleep in the lap of Delilah? The washerman imputing bled to Adam, opened the box, and the rat escaped. Modern civilization dictates the assumption of the character of Adam and Eve to be an ideal one, and it hopes to reach the shameless nudist stage by the process. The ideal manhood of Ramchandra is distasteful and the recent King's abdication for sincere love to a thrice divorced virgin is an ideal manhood, much appreciated by the modern Satis. Sita's foolish attachment to Rama and refusal to Rabana must have been due to her want of present culture.

Various animal propensities in man in every aspect of life are evident. Samson has gone to sleep in the lap of Delilah. In his state of blindness and captivity, however, he succeeded with recovery of faith and regained his lost

power. What does this illustrate? Woman, a source of moral degradation, is the conception of most of the religions. Should females be extirpated? Can generation exist without them? They are bigger than the males, are not they in some sense? A check, check, check is the cry. An indulgence or looseness is the effect of the cry. God created both man and woman, one is the counterpart or complement of the other. Does any feature as allegorical Satan exist? Has really there been any commandment from God unto mankind? God created man? God created man as also animals. Carnivora has to live on Has the man not been either a carnivora or a animals. herbivora to begin with ? It is now an omnivora and might have been the same. Elephants live on vegetables. Lions live on animals. An experimental study of the effects of different food on animals other than natural food has shown no satisfactory result. Natural food, peculiar to a particular animal, does not produce disease, as it does in mankind. Animals, no matter whether injured or devoured, invariably die, so also vegetables. Vegetables have life, they are sensitive. Animals live either on animals or vegetables or their products. Synthetic products or Chemical substances as salts and water alone can never be adequate. Wilful ghasty destruction of both animals and plants just increases the food scarcity. Cultivation and pasturing promote regular supply of food materials. The vultures are heavenly scavangers. The bear is a vegetarian but extremely ferocious. Carnivorous animals and snakes are also the creations of God. Should they be all killed? Can they be extirpated completely? Nature

and its power is vast. Its power can be guessed by a thought over the mighty Ocean. Why these thoughts? This is all for ourselves. Can we live beyond a limited period? Thought is for progeny, yes, they share the same fate as ourselves. Do not they ? Thought over progeny is to extend self, when self extension is no longer required or possible, as by the appreciation or approach of death. The land and water on which we live and depend as also the atmosphere do severe mischief, that a group wild ferocious animals can do. Can we prevent a flood, an earth-quake, a hailstorm? No. The bacteria we cannot see; are not these minute animals a source of greater danger to us than the snakes? Every man is a ferocious animal unless he has religion or culture. Are we not prepared to conceive that the present generation is the descendant servival of the savages? Admittedly the snakes should be killed but they cannot be extirpated. What is it that the Satan created the snakes, or the Satan took himself in the body of the snake? Animals have no rationality; therefore they are not responsible for their action. Some snakes do possess poisonous glands with fangs. Poisonous snakes due to nervousness or fright strikes an animal, as any other animal does under the same condition. Animals are not capable of forming tendencies; therefore they are not responsible for their The mischief-maker, who changed the lot of mankind, created in the image of the Lord, has also been a creation of God. Was this that this downfall of mankind a will of His, simply because He desired them to reach Him in an indirect way by faith and adherence to the gospel? Christ came as a Savior, evidently he

desires to uplift mankind. Is not this an ordained affair ? If snakes have no soul, who will suffer for its action? Satan existed, exists and will exist. The mischief of Satan causes the heavenly soul to suffer. Christ refused to be tested by Satan. However, he preached and practised religion and did nothing more. He was crucified. Lord Himself is crucified inspite of his sacrifice and exhibition of self as son of the Lord. Religious people, all, cannot be like Christ. They all more or less suffer. A thought over these facts really confuses the mind. Every man is Adam, none the less, even in the absence of a seducing female, the Eve acting under the influence of Satan, the Snake, man betrays himself. Ramkrishna's wife was a perfect wife. Let us analyse the reason of her superiority. Ramkrishna was practising abstenance and self-culture to realise God. So he had an aim and a purpose to subserve, hence his aim directed him to the exclusion of sensuality. His wife was not considering directly an achievement of God. She forgetting self, as an ideal wife, was aiming at the satisfaction of her husband, in having a fulfilment of his mission. She was for her husband. Satan unquestionably existed and the Lord certainly protected them Why does not Lord protect all? To a man having natural bias for self-attainment, self-attainment is possible and the act can never be regarded as a laudable attainment. The man born of heneous propensities will find it very hard to resist evil tendencies, for the matter of fact, self-attainment he may never achieve, particularly as his taste will never permit him. Is it that we should impute high blames on to the poor demoral, born with evil bias and unable to entertain high thoughts of morality and righteousness?

The purification of soul through faith has been the plain teaching of Ramkrishna. The teaching of Christianity in this direction has been ideal. I believe faith attains miracles. Faith purifies the soul. It helps the achievement of all essential attainments of life. If a child is taught to learn the numericals, he or she may refuse. If the child is asked to receive oranges one by one by counting the figures, he or she does the same gladly and learns the numericals easily and early. My aim has been to write out a piece of literature, likely to be most congenial to the modern age and then gradually and imperceptibly to lead the aspect on to faith. Certain cases · cited below will convince the reader as to the efficacy of faitn. A patient, Hindu Male, aged about 70 years (Bepin Behary Ghosh) exhibited symptoms and signs of pain in the præcordial region (Angina Pectoris). His pulse was very high and irregular, respiration hurried and dyspnoic, Lungs congested, Blood Pressure fell down from 190 m. m. to 140 m m. Systollic. There were signs of impending death, which I diagnosed to be due to Angina Pectoris. Nitrites failing, I injected Euphyllin, 2 c. c. intramuscularly. Finding the case to be worse, I hurriedly consulted the eminent cardiologist, Dr. S. C. Bose, M. B. D. T. M.; M. R. C. P. (Lond). He diagnosed the case to be Coronary Thrombosis, and there was not the least hope of his recovery from that state at the advanced age. Under the instruction of the consultant, I was getting myself ready to take out blood from a vein and shove in intravenously Euphyllin 10 c. c. and Glucose solution 13 c. c. as instructed by the consultant By this time the case was worse. It was really to be considered whether to interfere with the case or not. I knew my refusal to interfere will dishearten the case, as he heard the consultant carefully describing the performance in minute detail with a gravity.

I was just mindful rinsing the syringe, in front of the case, with a view that the patient would be unnerved and refuse me to interfere which would serve everybody's purpose best. As aimed at, there was a desirable issue. He implored me to let him die peacefully. I got what I was aiming at. He wanted me to give him facilities for his final prayer. He was really very bad; it was not expected that he would come round and his death was anticipated any moment. A picture of Radha Krishna was placed before his eyes and he gazed. His condition became stationary. He refused to take any medicine. I prescribed for him the powder prescribed by the consultant as Trinitrin gr 1 100; Duiretin gr v; Euphyllin gr iii. He took one and got worse. I waited for about an hour and there was the same condition. When I saw him still surviving in the pitiable condition, I prescribed for him, Luminal gr iip; Cardiazol gr ii; Atropine Sulph gr 1/102. He refused to take any medicine. I told him and assured him that the medicine would give him a chance to finish his last prayer with comfort and the death would be a peaceful one. He took one and really his pain gradually subsided and he continued his silent prayer by fixed stare on to the holy picture. He is now working as a healthy person and is a very pious man.

(Dr. S. C. Bose saw the case with me at 14/1A, Abhoy Sarkar Lane on the 7th February; 1937 and on the 2nd April, 1937) again. I take pride in believing God cured him. The previous history and subsequent course indicated that there was something very serious with the heart, if not actual coronary thrombosis. I do not claim that I cured him by medicine along with psychotherapy, although I believe it had something to do with the recovery of the case. I believe he recovered due to his faith in God.

God exhibited a miracle as he really resorted to true faith. Anyway, such fixation of mind to God with a firm faith, in the agonising pain of impending death; he succeeded in diverting his mind from the appreciation of pain, which gave him some relief. Relief removed the shock, removal of shock strengthened his mind to courage, and the medicine had a chance and time to act. The divertion of mind permits one to ignore pain, hence death due to shock can be averted. A shock is a dreadful phenomenon. It is really difficult to relieve pain of shock; treatment of shock is a problem to medical profession. I must admit that the development of such faith in God at the painful hour by an ordinary individual is due to grace of God, and can be due to nothing else.

While I had been a House officer of the Sambhu Nath Pandit Hospital, Calcutta, I cured a case of paralysis Agitans and the story connected thereto is very interesting. A case of apparent paralysis agitans was brought to the hospital by an ambulance when I was on Emergency duty. I admitted the case in a Medical bed under my care. The Lady superintendent of the Hospital, Miss Sherwood, who had been in the same hospital for over thirty years, requested me not to admit it as the case was an incurable one, and there was a bad demand for beds for so-called deserving cases. I admitted the case, as I had a right to admit. I admitted the case as I was confident of my diagnosis that it was not a case of true paralysis agitans, but neurohysteria, simulating the disease I treated him in measures of psychotherapy. I stopped his movements by command, and threatened him with death, if there be a recurrence. I finally injected him with morphia. Next morning, during the usual visits of the Surgeon Superintendent, the magnanimous Lady Superintendent, who was a European Lady, reported my so-called whimsical and insolent attitude. The Superintendent peeped into the ward and remarked that there was no case of Paralysis Agitans. The Lady

Superintendent haunted out the bed and exhibited the case. The superintendent, Lt. Col. A. Denham White. I. M. S. straight off came to the Surgical ward where I was engaged and told me, "amazing it is how could you cure the case of paralysis agitans. Miss Sherwood certainly did not make a mistake. Did she?" Satisfied as to my ability he told me, "you admit any number of cases at your discretion, and I should whole-heartedly support your action" How I succeeded? I induced him to believe, which he did, as all patients in the ward respected and believed me. The ward was impregnated with an air of faith and respect. When I stepped into the ward, I found his heart was saturated with hopes and confidence inmy treatment. I commanded him to stop making movements, failing which I should refuse to treat him. He stopped. He, after a few seconds, expressed his inability and started. I injected him with Morphia and commanded him to stop. He stopped and I told him if he repeated, he would die as the result of the injection. Shortly, he sell asleep and I asked the neighbouring patients and Sister-in charge of the ward to ask him never to repeat, and if I once more hear of his repeating, not to speak of seeing, I would kill him by another injection. There was no recurrence and he was cured. He was a young male, about 22 yrs, and suffering from the same complaint for over 2 years. He hailed from Ajmere after various treatments in different institutions. None gave him any hope nor treated him with any evidence of improvement. If such small commandment can do these miracles, how much can a man achieve by firm faith in God and by self-culture can easily be guessed

Faith can do miracles which science cannot achieve. One should have no hesitation in accepting that Divine grace can produce miracles. Gambhirnath Baba enlivened an apparent dead. Byoj Krishna revived after death Many Sadhus cure incurable diseases from a desperate

condition. Lokenath Brahmachary uesd to transfer the illness of others on to self. I have known Swarupananda Brahmachary doing miracles. My revered preceptor Swarupananda Brahmachary saved a case of Acute Encephalitis Lethargica from impending death. The case has now developed invalidity due to Katatonic rigidity. The case was seen by Lt. Col A. Denham White, M. B. B. S; F. R. C. S. on 19. 6. 30; by Sir Nilratan Sircar, M. A. M. D Etc. on 25. 6. 37; subsequently by Dr. S C. Bose. M. B., D. T. M., M. R. C. P. (Lond), and Col. J. D. Sandes, M. R. C P. Etc. on 20. 7. 37. and many other eminent doctors. The case was placed under suitable and best · medical aid from the start. His case was being thoroughly investigated in the Laboratory by Dr. S. N. Roy, Dr. N. Sen, S. N. Chowdhury etc. The bluffer homeopaths were given a chance, and the big Homeopathist, Dr. Barid Baran Mukherji, L. M. S. (Cal) had his decent fees realised only to regret his inability after a fair trial. He could not swallow a drop of water owing to complete paralysis of throat. Teeth fell off due to suppuration. Jaw, arms, and fingers were dislocated and paralysed. Rectal sphincter dilated. By the very approach of the holy preceptor, the whole picture of the case changed. He could swallow and progressively improved.

As an orthodox will not keep up with advancement of culture, result of enhancement of human knowledge, so the so-called educated mass will never accept anything which is superhuman, or attainment of faith, or divine grace. A bestowal of divine grace is extremely difficult to understand as theoretically Karmabad contradicts it. This supernatural power of a man can be achieved by faith in Gcd, and is lost due to abuse of one's power. Due to misuse of power, God withdraws the gifts. Loss of supernatural power may be also explained to be due to the development of a vanity self, which lowers down psychic attainments. Ramkrishna did not misuse the

heavenly gift in his own suffering! Certainly, cancer larynx was an involvement of a material body, from which Ramkrishna was entirely apart. A complete record of the case mentioned above will be published and it will be convincing that it was not like the faith cure of a hysteric or neurasthenic, or a natural cure of an asthmatic.

As has been already stated, the reach to purity of soul is the ideal teaching of Christ. Christ certainly was a superman, if somebody denies him to be a God incarnate. The teaching of Bible may be different from what Christ actually did say, for religion gets itself entirely modified in course of time. Christ subdued sensuality by faith. Hewithstood Satan by the disregard of self and by the consideration that he was, the son of the Hoiy Father—"Father, son, Holy God the same yet not; Mankind, the Son of My Father, the God, the Supreme Creator, Humanitarian Selfrealiser of self as Atma, but not entirely different from Atma; the same yet not," is inappreciable to many but not to all. Achieve divinity by faith. Sin alone, I mean Satan's activity alone, cannot lead to a veritable Hell. consolation absolutely needed to disappointed faith wipes off the Sin. However he urges the need of an endeavour to lift up the soul by good work. Virtue fails to trample down Satan. Satanic activity led to his crucification, Has there ever been a life more noble selfless and sacrificing with true faith in the Lord than Christ? The effect of virtue is peace. Did not Lord maintain peace in crucification? Was his body made up of wood or stone that he had no sensitiveness? He felt the nails penetrating his hands and feet, which kept him suspended along with thorned wire on his head and brow. We should be inhuman if we never care to think that it pained him in his body with blood, flesh and bones, when we ery and shout with a pin prick. What did he do for which crucification was the deserving punishment? Did he do even that little harm to a single individual, which we do

unto our wife and children in the guise of love and quardianship? A real thought over his life actions and the effect can never withhold the outburst of tears in the eves of any sane person. This is all for which ne was ordained to crucification. Still that little we consider now he does not deserve. He had pain, he magnified it. increased his sensitiveness to realise that he was suffering. Suffering he wanted for the more he suffered the greater relieved he felt as he was suffering for the mankind the sons of his Holy Father. He suffered with a feeling and with that feeling for mankind, he sought for relief not for himself but for the inmates of the world and God realised his pain for suffering of others and through his pain, with the stare Heaven, came down peace not only on Christ but on all individuals on Earth. The defenders of the Christian faith may be in a better position to explain the phenomenon, for the cross to them is the emblem of Christianity. Younghusband however claims that Ramkrishna understood and explained Christianity in a better way. As a student of religion, I should be thankful if the real interpretation is presented before me in a better and conclusive way. The crucification of Christ really indicates that there should be consolation in the suffering of every virtuous people. They should calmly resign to their lot by simple faith in the Lord, as Ramkrishna did while suffering from cancer Larynx. Christ vividly illustrated in his life the universal teaching of Lord Krishna. The teaching of Gita is many steps in advance, as the people to whom it was being preached were in advance. Prayer to the Lord, devoid of vanity, with entire submission, serves the purpose. Work may be an ordained affair, but not necessarily always and in every case. Sin we commit, failing to obey the laws of God, a process by which the sin is said to have started on Sin the prime man did commit; when once committed the cycle of sin starts. We are born with bias; a tendency and power to control however is an achievement. Sin is also a creation of God. The Satan and his

mischiefs cannot be the Satanic creation, for the world and everything in the universe are the Lord's creations. Why and how sin is created is difficult to understand. The writings on the subject by the master-mind is difficult to understand. To begin with, vice and virtue may assumed to be creations of God. Prime life, to begin with, is serene. Influenced by Satan or Vice, man, under circumstantial disadvantage, unaware of its consequences, yields on to it. Vice is also a creation of God and therefore He does not irradicate it. Virtue and vice exist as contradictory things. One makes an appreciation of the other. Virtue without vice is unappreciable. As vicious propensities torment a man, he prefers to climb ladders of religion for peace and consolation. A quiet simple life without vicious propensities never hankers for virtue. Therefore, a religious tendency is not a superiority indicating goodness, but it merely indicates that he tends to subdue vice and look forward to an entirely different path. Vice and virtue, like soul and materialism, are inseparably connected, but are totally different, yet the conception of one without the other is not possible Faith achieves all. Conflicts we cannot surmount. He, by His will, removes from this earth all people who get dissatisfied on earth, due to the miseries of life. All people go, all people come back. A man becomes virtuous by Faith. Faith prevents rebirth, as it purifies by the slow gradual repeated process. This theory of Hindu Doctrine appears to be appealing to me, but may be due to my conventionatism of my religion. Excluding the evident wrong we do unconsciously or subconsciously, as killing a near and dear, even son and father, under the impression of a foe in the dark, we are more often compelled against our will and judgment to do grave injury to many. Perpetuation of life without committance of sin of any kind is impracticable. Sin we commit in life; more often it is an ordained affair. Christ's teaching pained the King. His betraying disciple he loved. He prayed for the

redemption of the traitor. An individual prays to Rama, when threatened to death by Ravana A death at the hand of Rama though preferable is also a death and leaves no chance for a prayer to higher diety. A man dying at the hand of God dies to any cause, and attains salvation. A man killing God suffers eternal Hell, Does he or can he? Christ prayed for the soul of his executioner and the traitor; did he not? Man in his wrath crucifies God. God submits to achieve His end, to spread His teaching. Could Christianity spread without the early crucification, or without a murder of Christ??

So all work, good or bad, whatever we have got to do, we do as a matter of need and necessity. These should be done with the impression that I am doing the same, as I have got to do by the will of God. So I am unconcerned about their effects, good or bad. All is entrusted to Him. This is the teaching of Gita. As I am working under the Heavenly guidance or compulsion and making over the effects to Heaven, the question of self identity with its variety ceases and there fore there is peace and hence where can there be vice and virtue. I do not understand why Arjun was to enter into religious war with his relations. It was an ordained affair. Relations are to die and he is to kill. His refusal to fight and self resignation was dictated to be a vice. What was this?

Gandhiji will not milch the goat after tying the kid. He will draw the excess of milk, after the kid finishes its feed. Yes, he is kind to the kid. Does he not, by this, cause not the least harm to the kid or the goat.? A drawing of milk may cause inadequacy of supply when the kid sucks the teat next time. Does not the goat secrete more milk as a result of milching and thus does not her metabolism suffer a strain, acting deleteriously on heath? All animals

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die. A man is justified in killing all male goats, provided an ample number of he goats are preserved for keeping up the breading of the she goats Where is the harm? Vegetables have life. Bijoy Krishna Goswami saw man after death, living as trees in holy places. Though a Hindu, Gandhiji will kill a cow to prevent its death agony Really, that reflects his magnanimous soul. A teaching of faith-learn to ignore Self; visualise me. the Lord, in every self and thyself. I am the doer, not thyself. Myself the ordainer. Believe me, practise my teaching. I pardon your incidental wrong, where ever it is being done, by simple faith in Me. If you do anything, as done by yourself, for yourself, you shall always fail to reach Me. Analyse the supreme teaching of the universal Lord Krishna. This will give peace and consolation to everysoul. Man is man, with his limited power and knowledge. God is God with this infinite power and knowledge Believe in God and achieve peace consolation and salvation. Believe in thy Saviors, Lord Christ and Krishna. Believe in the universal teaching of Ramkrishna. Believe not the teaching of thy holy teacher, if he has not yet conpletely forgotten self and its narrow extensions. Vidyasagar was the most pious man. He never exhibited to have practised religion in the name of religion. He never taught religion as he concluded, his teaching in this aspect be wrong 'might and as such injurious to other persons. A saint like Ramkrishna went to visit Vidyasagar. Ramkrishna considered a visit to Vidyasagar a holy task. Lofty and severe as the soul of Vidyasagar was, devoid of vicious propensities, there was no need for inculcating a religious habit, there being no need of a counter action against vice. Serene as his heart was, it was also full of pity for the suffering of others. Though explainable as the effect of the hardship he had in his prime of life, he ignored self without even knowing that he was ignoring that there was variety of self and selfish self-extension. Such lives never require a striving for salvation and he

illustrated the same in his life. The adverse circumstances under which he was in childhood and early youth, might have developed into a taste for flattery and selfish self conceit.

After all, I have no hesitation in writing that criminal act is the effect of an irresistible yield to passion. yield to the passion may be the effect of a mature thought to perpetrate the same to sulfil an ambition longed for or simply done under a real or false allurement, which may be just momentary. Sometimes the most heneous crimes are committed without a premeditation and without any provocation whatsoever. An imaginary allurement or an imaginary provocative cause may be behind the cause of excitement. Thus the murderer may be declared to have acted under epileptic traunce or under temporary hysteric insanity. While the perpetrator acts premeditated motive, the propensity is the root underlying factor It is very difficult to guess the psychology of saints like Ramkrishna, Sankaracharyya, Christ and a few others. However it is worth assuming that one's take to religion has been the effect of an inborn irresistible propensity which society cannot tolerate. The committing of a murder, if frank or clearly proved, will result in a lawful execution, thus preventing further mischief to the human race on earth. However, all men do not commit offences, and get executed, invariably if though they are born with criminal propensities. Some people with vicious propensities, after the perpetration of one or a few criminal acts, after escaping punishment, abandon it, either for fear of being punished later on, for committance of further such acts or as he gets repentant by a pondering over the act. Some people born of vicious propensities completely succeed in avoiding the committance of any criminal This may occur in many ways.

REVIEW

The Chikitsak—An Ayurvedic Hindu monthly published from Cawnpore. It has been usefully in existence for the past decade. The paper deserves to be widely read. The Editor, Rajvaidya Pandit Kishori Dutt Sastri deserves all congratulations for the successes of the paper.

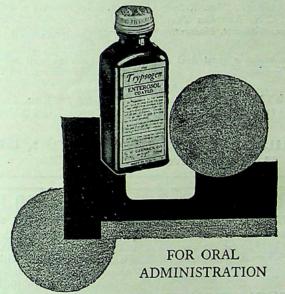
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Dr. Sir Nil Ratan Sarker in speaking at luncheon at the Great Eastern Hotel, Calcutta, in December last protested against the Government proposal to establish a Faculty of Ayurvedic Medicine. His point of argument was that all men, who expected to receive the hallmark of efficiency to practise, no matter what system of medicine, must study and pass through same curriculum of subjects, as were now taught to the licentiates of the State Medical Faculty.

Dr. Jivraj Mehata's views — "The country is rife with all sorts of treatment, some of them inherited from ancient days. This prevents a healthy growth of fhe medical profession in the country. I am not one of those, who will extol everything that is ancient, without trying to ascertain its usefulness and its soundness in the light of modern knowledge, nor one who will cry down everything that is ancient. At the present moments I am referring to the Ayurvedic and the Unani systems of medicine that are still prevalent all over the country. It is highly essential that whatever system of medicine is practised, the practitioners should be well-grounded in the basic sciences. The best estate mankind has, namely, the human body, should not be entrusted during the course of illness to those who have not scientific training. If Ayurveda is to be developed, and you will find very few members of the medical profession against the development of Ayurvedic medicine, it should be developed in accordance with the modern growth of science in all departments."

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THE JOURNAL OF AYURVEDA

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May, 1937.

No. 11.

Dr. Anderson's Visit to India.

ACHARYA DR. M. R. SAMEY, Ph.D., M.D., D.P.H.

(Rangalore.)

Who is Dr. Anderson? What is the purpose of his visit to India ?- are some of the pertinent questions puzzling the medical profession in India. In the editorial of the February number of the 'Eastern Druggist', published in London, and called curiously "Indian & Eastern Druggist", these questions are answered apparently with a lucidity that gives an edge to curiosity. The British Medical Association have made it quite clear in their recent council meeting that the chief purpose of the visit to India of Dr. Anderson, the Medical Secretary, is "the public assistance of the medical profession in India, and not merely an increase in the membership of the Association". The second object, viz., the increase in the membership of the Association, is common shop parlance, that is plain enough for the man in the street; but "Public Assistance of the Medical Profession in India" is too tortuous to understand for Tom, Dick or Harry. Is the medical profession in India so helpless as to need assistance of the Philanthropic Professional Preserve of the United Kingdom? May be the British Medical Association is bothered by the bear garden of foreign medicals, bidding for freedom from British Medical Association. Rai Bahadur B N. Vyas, in From the above it is now clear that the Medical Secretary of the British Medical Association comes with gun in his hand to asphyxiate the aspirations of the Indian Medical Profession. To talk shop, the Medical Secretary, Dr. Anderson came to increase membership of British Medical Association in India and to mollycoddle "the little cloud arisen on the horizon in the shape of another organisation, which was growing in India, and which threatened to take away some of the (British Medical Association) Branch members, or at any rate, to prevent it from getting new ones, "in the words of Lt. Col. Barnett, I.M.S., referring to the Indian Medical Association. Look at this picture and that! Two avowed purposes in the short span of two years, uttered by the salf-same British Medical Association! Evidently Pronouncements prevaricate periodically, and mean one thing "at Home", and the other thing "Abroad". This side of the Suez is the dumping ground for the decorticated platitude of that side, and the whirlgig of time throws away the wheat from the chaff! And how rapidly? Soven Allah!

At the Annual Representative Meeting of the British Medical Association held in London on July 22, 1935,

Lt. Colonel Barnett, I.M.S. said, "of late a little cloud had arisen on the horizon in the shape of another organisation, which was growing in India, and which threatened to take away some of the (British Medical Association) Branch members, or at any rate to pervent it from getting new ones". This reference to the Indian Medical Association discloses an apprehension on the part of our British Vis-a-Vis, which is sustained throughout the gallant Colonel's speech,-an apprehension not only of the loss of members in India, but also loss of numbers of British influence, and the strangle-hold of British Medical Association on the Indian Medical Profession. Alien alligators are always altruistic and lachrymose to lose their loot, and shed tears for vanishing victims. Really this public support of the Indian Medical Profession, and private exploitation of their Independence is in confomity with British Preofession and Practice in India. It is not possible that the British Medical Association should look with fervour upon the rise of a rival Association in this country, but the reason for an Independent Indian Medical Association is found, apart from sentiment, in the divergence of interests of Indian Medical Practitioners from those of other medical men in India. These interests determine our attitude of being masters in our own house, which can be achieved by our own Independent Organisation.

According to the age-long convention that every man must be taken for a gentleman unless he proves otherwise, the Independent Medical Practitioners' Association of Mysore (Incorporated) invited the Medical Secretary of the British Medical Association, Dr. Anderson, for a frank discussion of the medical problems of the Independent Medical Profession in India. This British Messiah of munificient medical help to the Indian Medical Profes-

sion managed to be mum to the invitation. A touch of "Flu" at Fort St. George kept him away, we learn, from all engagements in the South, and "Five Mails a week scheme for India", we suppose, took him on its wings to Croydon. So much charity to Chelas!

The magnanimous medical Mandarin of Great Britain told a Pressman at Colombo, on Board P.O. Liner S.S. Rajaputana on 19-10-35 as follows:—

"Any proposal from a representative medical body for a scientific investigation of the Ayurvedic system would be favourably considered by the British Medical Association. I have no doubt that something valuable to the medical world could be found in the ancient system of Ayurveda, but it is a pity that Indian and Ceylon Doctors trained in the west, have not themselves carried on the work of investigation".

Pinning their faith on this declaration of Dr. G.C. Anderson, the Heriditary Ayurvedic Doctors' League of india proposed his personal investigation of the Ayurvedic system, and no need to say that the invitation was turned down by the August Corpus. The whole correspondence is released to the Press for public edification, and no further comment is needed to notify the disparity of profession and practice of the British Medical Association. "Knowledge is more than equivalent to Force", says Samuel Johnson, and it is to stimulate the force of Know-

THE JOURNAL OF AYURVEDA

ledge amongst our colleagues and countrymen that these facts, stranger than fiction, are published in the public press. If the pathetic faith of our professional Pandits is rudely shocked by these revelations about the solicitude of the British Medical Association for Indian Medical Profession, we feel amply rewarded for the turmoil entailed. Unless one is drunk or drugged to deaden one's soul, this cannot fail to stir one's patriotic fervour to patronise the Indian Medical Systems, which are not like clouds of Alien Allopathic organisation in exotic soil to be mollycoddled by the mighty medical Moghuls of Tavistock Square.

Ayurveda shakes us out of the cringing in the dust, and out of the fetters, that shackle our mind, and enables us to be out of the unreason, that bends our dignity down under the indiscriminate feet of Allopathic Dictators.

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Original Articles

PRESIDENTIAL ADDRESS

OF

KAVIRAJ DHIRENDRA NATH ROY,

Kavisekhar, M. Sc., Calcutta.

AT THE

SPECIAL TRIDOSHA CONFERENCE,

Held at Humpi, (Karnatak).

-:0:--

(Continued from our previous issue).

The power of Science, however, is limited. As Sir Oliver Lodge says, "When we come to ultimate origins. Science is dumb; we are confronted with the problems of existence, and if there is to be any solution of that, it is to philosophy and religion we must look, and not to Science". That mere physical perception is not at all sufficient for the elucidation of the mysteries of life had long been recognised by Ayurvedists. That is why in the Charak-Samhita, we find the concepts of philosophy being discussed side by side with the problems of life, which has been defined in Ayurveda as the union of the body, mind and soul.

From the above, it is abundantly clear that Vayu, Pitta and Kapha are not ordinary wind, bile and phlegm, as so erroneously described by those, who know nothing whatsoever about Ayurveda. The cell is a microscopic object. It cannot be seen by our eyes. What we actually see is a conglomeration of cells. The phlegm or bile, that comes out of the body, is a mass of so many dead cells. They contain Hall Hapha and Pitta. Pitta and Kapha, when alive in combination with Vayu, are always dynamic. Their activities are the activities of the different kinds of cells, that go to make up the living human body. It is by these manifested actions of Vayu, Pitta and Kapha that we know of their existence in the body.

Gentlemen, we are repeatedly told by western medical men, and even by some of our modern exponents of Ayurveda to study Hindu Medicine from the view-point of modern science. I do not deny the utility of an elementary knowledge of anatomy for every student of Ayurveda. In fact, a thorough knowledge of the structures of the human body is essential, and is enjoined by Susruta for those, who wish to practise Surgery. But what about physiology? The physiology of western medicine is quite different from that of Hindu medicine, which is the physiology of Vayu, Pitta and Kapha. For the successful treatment of diseases according to any system of medicine, one must have a sound knowledge of physiology, and what is more to the point, of pathology according to that system. So, anybody, who professes to practise Hindu Medicine, must have to know the Tridosha. But to know the three Doshas, it is less than useless to study them from the point of view of modern Science. To thoroughly understand the real meaning of what the old Ayurvedists have told us about Vayu, Pitta and Kapha, we must study the subject from their view point. That is a very difficult task. I have myself personally felt that difficulty, when studying Ayurveda. Steeped as we are in western ideas from our very childhood, imbued with the ideas of modern science, our whole outlook is vitiated, the view-points of the ancient Ayurvedists and of the Hindu philosophers become obscure, and we fail to grasp the real meaning of their writings. It is for this very difficulty that we of the newer generations do not know of Vayu, Pitta and Kapha what Charak or Susruta or even Vagbhata did. The fault is not the fault of the Science of Ayurveda, it is entirely ours. So, I would say to our critics, "Don't judge Ayurveda by the modern practitioners of that Science of Medicine", just as a European professor of a Missionary College once told us, "Don't judge Christianity by the present-day followers of Christ."

Gentlemen, the charge is very often levelled against Ayurveda that it is not Scientific; and mind, the charge is made without even knowing anything about Ayurveda. I have given ample proof above to disprove this charge. I have shown how from the basis of the Panchabhautika theory of matter, they had developed step by step the principle of Vayu, Pitta and Kapha. When once they had postulated this principle, they had naturally had to speak of the

functions of the body in terms of Vayu, Pitta and Kapha. And this they did very elaborately, and thus created the physiology and pathology of Ayurveda, by means of which they could accurately diagnose a disease. Not only this. In order to minister to the different ailments of the human body, they had to find out different medicines. And so after propounding the Principle of the Tridosha, they had, as a logical sequence, had to find out the properties and actions of a vast number of vegetable, mineral and animal products with special reference to Vayu, Pitta and Kapha. That is why in Ayurveda we find the properties of every kind of food and medicine described in terms of Vayu, Pitta and Kapha, and we find the mention of Rasa, Virjya and Vipaka of different substances, and the relation of the six Rasas to the three Doshas.

Gentlemen, Medicine can never be a perfect Science like Mathematics. It is an experimental Science, and so will always be partly empirical. The medical man has to deal with the living human body with all its complexities and vagaries of behaviour. He has ultimately to depend upon the human subject, and not on any lower animal for his experiments. So, after all, the result of a clinical study is the most important. And herein lies the excellence of Ayurveda. The conclusions arrived at by the old Ayurvedists, of the properties and actions of drugs upon the human body (composed of Vayu, Pitta and Kapha), were made after innumerable clinical experiments, because they had ample opportunity and a vast field for research at their disposal. What we learn in Ayurveda is the result of experience, which does not cover a few years or decades only; it is the experienced knowledge accumulated over centuries and centuries. The supremacy of Ayurveda is due not to any potent indigenous drug, but to the application of that drug in conformity with the Principle of Vayu, Pitta and Kapha. The essential thing now, therefore, is to dive deep into the subject of the Tridosha, and this should be done not by blindly following the methods of modern Science, but by emulating the methods of the ancient Ayurvedists. For, it is by so doing that we can get to know the real meaning of Vayu, Pitta and Kapha.

A STUDY OF SEX PHENOMENON

BY

DR. DURGA RANJAN MUKHERJI, M.B.

Calcutta.

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(Continued from our previous issue.)

In the process of reproduction there is no sensuality, pleasure or anything like such. Absorption of energy and matter, and its conversion for the multiplication of the living protoplasmic unit becomes conceivable. There is no development of sex organ or differentiation of sex in amœba. They ingest food material, throw out excreta, and manifest sensitiveness by movement, in response to thermochemical or external stimuli. Ingestion, excretion, sensitiveness to environment and multiplication are the prime features of life, existing from the lowest to the highest animals, in the strata of evolution. Most animals need moisture, and in most cases an atmosphere containing oxygen. Some of these small animals multiply by division of parent body or by the fusion of parent bodies. The same phenomenon is also evedent in lower animal and vegetable life, too, as Algœ, Fungi and Bacteria. Their growth in cultural media indicates the occurrence of multiplication under favourable environmental conditions. This environmental factor induces them to reproduce themselves. These unicellular animaliculi, consisting of minute protoplasmic masses, manifest the essential characteristics of the living. The procreation of higher animals is for reproduction. In amœba the division subserves the function of procreation, the effect of procreation in higher plants and animals. Hydra reproduces itself by the process of budding. In certain insects there is reproduction by parthenogenesis. In higher plants, there is formation of component reproductive elements in the parent body or bodies, which unite to form seed. By the mechanical devices of nature, the pollen grains reach the receptacles o to effect fertilization.

The trees are unconcerned of the process or mechanism which transfers the pollen grains into the ovary.

Though a matter of chance, the seeds do invariably develop. If unfavourable wind stands against the reaching of the pollen grains into the ovary, the insects carry them to the destination. The use of contraceptives is for the prevention of conception, Will mankind completely succeed in its attempt to frustrate the object of nature? He can succeed if he is prepared to tolerate his own extinction. The use of preventive methods will lead to the derangement of the body and mind, and there must follow under circumstances anatomical and consequent physiological alterations, as there have been already in mankind. The problems of artificial pregnancy and test-tube babies indicate that reproductive instinct will persist. This method of distortion of the natural process will lead to the development of weaklings, a phenomenon that precedes extinction of races and species. In man fertilization of ova cannot take place without spermatozoa, as in insects. There have been innumerable cases of pregnancy as a result of sex union in the non-reproductive period, as before the onset of first menstruation, during amenorrhoea of lactation and ill health, and during apparent menopause. Hindu sages were fully aware of such occurrences, which lead to the development of deformed, asthenic and invalid babies. Their sexological teaching is worth a careful perusal. It serves a better purpose than the study of western science alone, which deals with the culture of the sexual aspect primarily. It is worth mentioning here that experiments on transplantation of glands cannot change the theory of conservation of energy. These old philosophers were capable of appreciating that sex phenomenon has been a painful sensation throughout. Human psychology is against the indulgence to sex. Nature's prime instinct is reproduction. Sensuality of man is of an evolutional character. Sensibility of lower animals has developed into a sensuality in man. subserve the nature's purpose of procreation, sensuality of man counteracts his sex aversion. Man now tends to retain sensuality and do away with reproduction. Owing to the development of a power of adaptation by the higher animals to environment,

the reproductive phenomenon developed into a need for procreation without the division or incorporation of the parent body for the continuance of species. There is a shedding-off of some of its potent cells indeed, but the parent bodies continue their usual existence without apparent diminution, of effecting a better and certain method of procreation led to the development of complex generative organs together with an instinct for its utility. For the better chances of survival of the effect of procreation, there has been the development of organs like mammary glands, with a maternal instinct for nursing. With the development of the physiological systems in the body, instinct for procreation developed into a sensitiveness of procreation. The sensitiveness of procreation, which is the effect of the development of the complex endocrine system, and complicated nervous system, has developed into a sensuality of sex phenomenon in man. Mankind, by its psychological reasons, can rule its animality. The development of sensuality is of an adaptation character. The psychological control over animal instinct, and physiological activities of the body in man, have been recognised. To counteract the complete aversion of sex motivity by psycho-analysis and reasons, the psychology of man, as also the physiology of the procreative organs have been ever changing with the advancement of knowledge, culture and progress of mankind, so far particularly the procreative phenomenon is concerned. Menorrhagia, Metrorrhagia, Metrotaxis, Sterility Habitual Abortion, Hysteria, Nocturnal Incontinence, and Neurasthenia have been the effects. Man considers development of breasts as essential for feminine beauty, as an index of youth, and stimulatory to the sex phenomenon of the male, Suckling of the breast by the child is said to stimulate passion in the female. In the animals, development of breasts is a phenomenon, which accompanies the advanced stage of pregnancy; the engorged breast of lactation is associated with indications for repulsive instinct for early procreation. There has been in young girls precocious development of breasts. There has been also a failure to supply adequate milk to the breast-fed infant. Man however still retains the prime characteristics of amœba. His cry for food and environment persists to a greater extent in a modified form. The economical crisis is due to the development of luxurious taste for dainty food, and disrespect to other necessary natural demands. The food crisis leads to the development of a weak progeny, and to the development of a further complexity along with political problem. The political crisis is the effect of the vice of sensuality, which not only leads to a constitutional weakness, but also leads to the prolific development of weak and unhealthy progeny, or none at all. The same result may also be due to prolific breeding of unhealthy children, who act as parasites to the society, a phenomenon unknown in animal kingdom, in nature. food crisis and political crisis create a vicious circle. Psychological survival without fitness of body is inconceivable. This essential critical stage of man cannot be tided over by any race by the throwing-off of vile servitude, or by the extension of dominions over other races. The effect of environment in social life is more important in human being than atmosphere around. Environment in man is responsible for physical and mental comforts or ailments. It explains not only the development of infectious and contagious diseases, but also explains the development of a mental disease, too, and explains the development of mental disease, in a psychotherapeutist, serving as a resident superintendent in a lunatic asylum. The failure of adaptability in the inter-caste, inter-racial and interprovincial marriage explains the same. Emigration, as also a change in the political and economical condition of life, affect mankind and its descendants. The environmental conditions are accepted as circumstancial evidences in the court of justice. It is to be remembered that three forces act on life, namely heredity, education or training, and environment.

Science has yet failed to produce any living cell or animate object. It has also failed to completely prevent the effet of age on the living, I mean death and decay. Perpetual existence of a cell, without any modification of any kind, has not been known. Expectations of life in the present generation of mankind is decidedly less than what it had been a few centuries ago, when men had no chance of an adoption of the artificial modes of the present science and culture. Habitual sterility and abortions were less common. Death-rate of infants (infant mortality) has increased. Multiple pregnancy is a rare pheno-

menon, the chances of twins developing into healthy adults are less common. There is going on a constant psychological activity in the feeble constitution. Dependence on descendants is becoming the rule, owing to the advent of premature senility and invalidity. Chances of physical culture in this civilised age is out of question. Mankind has modified the parental responsibility. Artificial care of the father for the child and the child's nursing mother has gradually evolved as a compensatory method against their setting aside of the natural principles of sexual selection, and due to the development of sensuality. The head of the church of a civilised nation will insist on the maintenance of the sanctity of a royal lineage on ideals of Hindu family, but will not hesitate to promote concubine system in his royal highness, irrespective of hygienic consequences. A venereal disease may be introduced to a female by a male through his impure contact. The effect may manifest itself in the extinction of the family, or as suffering to the issues. Science has been partially successful in its attempt to prevent the development of living beings by the use of antiseptics and preventives. It has not yet succeeded in finding out an agent, which will be innimical to the growth of organisms, without being destructive to the living cells. It has developed the power of causing a quick and easy mode for the destruction of life. It can also desorm a structure and devitalise it. It has also furnished convincing proofs that there has been extinction of several: species of animals having huge structure and strength, existent on earth, in certain ages. Decided they see to the contract they pa

In fishes, fertilization of eggs takes place in aquatic media. By a sort of chemotaxis, the males follow the eggs liberating females. The males which follow such females, liberate sperms which effect fertilization. There is development of generative organs, which manufacture ova and spermatozoa. Earth-worm is a harmaphrodite, but there is no self-fertilization. It resorts to the process of sex union with a partner for the purpose of procreation. Nature abhors self-fertilization. Consanguinous marriage is harmful according to the scientific theory of the present day. It still exists in the land, where Mendel, the Australian Monk, propounded his theories based on his practical

observations on nature. Several thousand years ago, Hindu Sages formulated healthy marriage principles on perfect eugenic basis. Conventionalism rules human reasons and propensities, It has a great effect on human motivity. A sanitary commissioner will never drink the effluent from a septic tank, which he finds by laboratory examination to be harmless and innocuous for drinking purposes. Knowledge of venerology has not yet induced the civilised races to introduce the custom of a medical examination before marriage. To be the parent of perfect children should no less be the aspiration than to be a perfect scientist. To beget perfect children, we shall have to be perfect ourselves first. Hence the importance of a study of the sex phenomenon. At the height of our momentary sensuality for an enjoyment or to remedy the effect of an yield to such an impulse, mankind should not be so beguiled as to come to destruction or beget children with feebleness, deformity, devitalised or devoid of sense organs or intellect. Criminal abortion is a criminal offence. Congenital defects cause a life--long suffering, and no person has any justification in being so inhuman and cruel as to cause or indirectly effect a parmanent suffering to the life to appear. Hindu conception accords the present conception. Spermatozoa and ova are living complementary units. They are the precursers of living being. Each drop of semen contains myriads of spermatozoa; hence abuse of sex is a wilful destruction of life. Child is the father of man. Children are lovely to everybody, and particularly, to their parents. Hopes they are to the parents and to the nation. Decorations they are to the world. They possess the Soul of God, with every right, as we have enjoined, to develop and live as anybody on earth. Should we ignore the well-being and right of such a one, at the time of procreation, gestation and infancy? In the fish there is just the following of the females by the males, in earth-warm there is an actual contact of the bodies of the partners during procreation. spider, the males are killed by the female after the sex act. In Bee, the queen is the larger. The males are killed, when their procreative power ceases. In higher animals, there are well-formed different sex organs. The spermatozoa are deposited by the male in the vagina of the female to effect fertilization of the ovum, which takes place in the uterus.

The ova are manufactured by the ovaries, which reach the uterus through the uterine appendages. The spermatozoa are manufactured by the testes, and ejaculated out through the apperture in the external genital organ, I mean the penis. The spermatozoa reach the uterus through the cervix from the vagina. For the purpose of reproduction, there has been an essential need for actual sex union. It is a common sex-instinct, that drags opposite sex-partners to each other during rut. Tendency to association is for their need, and in the absence of a natural need, specially where the common interest clashes, the relationship may get altered into a severe hostility. In animal kingdom, a male impregnates a female in the procreative period. None of the sex partners show any tendency to subordination or dependence, in affairs, whatsoever beyond the procreative period of mutual need. However, some of them exert an united effort for the protection and maintenance of the progeny. The mother undoubtedly suffers the most for the benefit of the issues. In birds, there is a sort of love tie between the opposite sex partners, as in pigeons. They live in pair in the same nest, pass days as husband and wife. They manifest much temporary sympathy in the suffering and demise of the partner. They may be the issue of the same parents, and may be of the same age. If they be of different age, a true family relationship is entered into at the first reproductive period by a civilised method of courtship. In case of a single male, it establishes a relationship with a single female, whomever chance may bring first to his notice, irrespective of the age and number of issues the female had in the past. The female solicits a sex gratification by kisses and silent or noisy movements. The ever opportunity-searching and ever-ready male with its kisses, love, songs and dances performs the sex act on the female. The female quietly tolerates the body weight of the male in a resting position. The act is, in most cases, repeated till there apparently appears a gratification of both. During this procreative period, there is a tendency to closer association and there is a neglect to other demands, such as food. A rut period in a female of a particular animal may be a seasonal affair. Males in such part of the year or season do feel a sort of unrest even in the absence of a female. Both the partners, in birds, take part in the search or formation of a nest and

the eggs laid by a female are hatched by both of them alternately for getting some facilities for the procurance of food and drink. Both take care of the issues, but the mother makes the greatest sacrifice for the offspring. They are taught to pick up their food and fly, until they are fit to fly out and procure their food independently. When sufficiently experienced in worldly affairs, they look for themselves and have got to leave the paternal nest. Subsequent to their being severed from their relationship, they are considered as strangers of the same kind. Parents do not feel for their offspring, or the offspring for their parents. Issues of the same parents, born at the same pregnancy, show no sympathy for one another after they have left their paternal protection. The parental care for individual issues is different with different animals, and there is invariably a modification under domestication. Some animals, as a peculiarity, take extra care for the weakling, but do not discourage the strong from gaining further strength. Sex relationship may be established between one of the parents and the offspring, at a later period, if chances and need arise. In a pair of birds, usually the female is faithful to the male, while the male never neglects the natural demand of the female in the procreative period. Never is a sex relationship demanded by any member of the couple, nor is it even being entered into beyond the procreative period. The male commits adultery with an intruder female, when she approaches him during the period of heat. The male seldom elopes out with the seducing female. The intruder female is frequently expelled by the female of the couple, specially if she is in the procreative period. The extra female seems to be conscious of her moral behaviour for her interference in the cojugal relationship of the couple. A widowhood is never maintained, but an opposite single sex partner is secured to form a couple. There is a tendency to secure a partner of the same kind, who is almost equal in shape, size, form and colour. In extreme cases, where a suitable partner of the same kind is not available, one from a near kind, if available, is accepted. In case of need, there is no objection to the acceptance of a partner, because of age, colour, and physical condition. In the period of procreation, the males maintain particularly a commanding look. The female maintains an attitude of subordination, Sex peculiarity maintains itself in the morphology of the animal. The she-lion has no mane, a she-dear has no horn, a cock has fine plumes, as also comb and wattle.

In the cat, the female does not completely conceal herself away from the male in the procreative period. The she-cat shows a repulsive tendency, refuses to submit to the male, and resents the act of coitus. The male-cat forcibly repeatedly performs the sex act inspite of the horrible protest and resistance. Ladies having gray iris and slit pupils, as also gray hairs, are said to have the same propensity for resistance during the act, as the Indian proverb goes, Complexion and pigmentation are hereditary characteristics, as also the climatic peculiarities of the residence. The endocrine activities of the body have important bearing on sex psychology of an individual. As further sex rivalry in cat will leave little chance for the gratification of his sex instinct, the he-cat destroys the male issues, wherever chances occur. The she-cat as an aggrieved mother is a revolt against the he-cat. She tries to protect and, rear up the male issue to provide a better sex selection. In the dog, a great liberality exists. It never objects in the procreative period, when approached by any male of any size, form, shape and kind. It refuses only when the vaginal condition, no further admits of any further intercourse. A prolapsed vagina, in multipara, during heat, as a result of repeated intercourse and tugging is not rare. The males even do not tend to show any sympathy at her pitiable condition, but make vehement attempts at the act in her pitiable condition. The prolapse usually takes place due to the changing of the relative natural position of intercourse, due to any cause as fright or restlessness, of pain or dissatisfaction, before there is esementation, when the engorgement of the organ persists. The changed relative position of the copulating couple causes a kink of the penis, facilitating a maintenance of the erective phenomenon due to stagnation of blood in the spongy erectile tissues. There may be vaginismus too. Disproportionate generative organ, as also a laxed vaginal condition, due to asthenia, multiple and difficult labour, favour prolapse. Disproportion causes pain during coitus. Submission to the same disproportionate male by the same female in preserence to the proportionate match is not uncommon. A

bitch, however, shows an abnormal instinct of fascination. She may exclude her equal and deserving match, and entertain a male of short stature. It is interesting to note how she accommodates herself by the lowering of her buttock to permit of the reach of the organ of the short-statured male. Prolonged association since infancy tends to develop a shyness for the establishment of a sex relationship in later life. These peculiarities may be due to the effect of domestication. The male dog, has no tendency to injure or destroy puppies. It simply scares away, if its food is interfered with. Prolongation of the act of coitus is a singular feature in dogs. The proverb further goes that penetration of the bull, and repetition of the sparrow are also peculiar features. In the monkey, the chief of the tribe is a strong male. He controls and keeps the females under him; he fights out any intruding male. If he is defeated, the powerful victorious male becomes the head of the tribe. monkeys in the herd submit to another male, who can fight out the chief. The she-monkey tends to abscond, if opportunity exists, specially to save the male issues. She resists the he monkey's attempt to snatch away the male issue for destruction. She never refuses sex act, Much friendship and love is exhibited by a couple during the procreative period. However, resentment and dissatisfaction during actual sex act is not very rare. In the pig, when a male resumes the sex act, other males recede and do not interfere. Among a herd of cattle, a fight for gratification of lust exists. An envious male may interrupt the finish of the act of another male. Considerable difficulty exists in determining the sex behaviour of animals like chimpanzee, in the natural state. Observations on these phenomena in animals in captivity is fallacious, for there is no best selection and suitable natural food and environment. A study and observation of the sexual phenomenon is stimulatory to sex impulse in the observer. It is a suggestive remedy for sex asthenia and aversion. A study of the subject is of great importance to the farmer. recognized that a mild gentle forward movement during sex intercourse in cattle is necessary for healthy and impregnation.

A careful study of animal sexology will reveal that in the natural state, one male manages to stick to a female during

menstruation, copulates with her successfully, sometimes once only, but lives close together. The female usually does not express much earnestness for repeated intercourse like the sparrow. It never refuses a male during this period. The copulating male keeps close by and may cohabit a number of times, if need and desire be. The male after the first copulation keeps close by and prevents others from copulation This leads to impregnation. Repeated close intercourse, specially by the same male, may prevent conception. This may be due to the destruction of the mature well-formed spermatozoa, ejaculated by the first act of coitus, due to continuance of thrust after discharge of semen. The spermatozoa ejuculated by repeated close intercourse are weak, premature and less active. In subsequent acts, the spermatozoa may be altogether absent. It is the secretion of the accessory glands as prostate and seminal vesicles that is thrown out by the vigorous spasmodic conditions, under psychological effects hastened by the exhausation of the cord, due to irritable weakness. Such phenomenon is very rare in animals but common in man, particularly in who are of sedentary habit. As a result of the study of sexuology, and due to the development of an inherent desire of the male to look to the psychological fulfilment of the female, the habit has been imperceptibly developing in man. The removal of penis from vagina after ejaculation is the and is favourable for conception. phenomenon Continuance of intercourse after esemenation, and in some cases till a second or third discharge accounts for sterility of a male to a particular female. The male who habitually cohabits up to a second disharge fails to impregnate a female. Examination of a specimen of semen from such a mule exhibits healthy spermatozoa as obtained after first ejaculation or received by any artificial method. The female may show healthy generative organs, with patent fallopean tubes. There may be no endocrine defect in both. A disproportionate match facilitates early and close pregnancy, as it leads to psychological aversion and therefore to cessation after first ejaculation. A laxed condition of vagina, the dilated condition of the os and cervix in multipara facilitate pregnancy inspite of repeated close or continuous intercourse. Repeated intercourse induces congestion of the generative organs. If the male genital is disproportionately larger, it sets up shock, induces contraction of the uterus and increases flow of cervical and vaginal secretion. The whole phenomenon being painful tends to develop in the female an aversion. If the proportion is just proportionately larger, but not too large to be painful during the act of coitus, the union is much aspired after. Individual peculiarities varry widely. Some females are particularly fond of small soft penis only, whereas others prefer an early lavish seminal discharge, a moment which sets up her sexual stimuli. Love, by an attractive feature and behaviour, is no less common and rule out the effect of an actual sex act. In the animal kingdom, the procreation is the result of a natural demand in the specialised procreative period. The female induces a stimulation to a male. It is a biological need, and there is a biological response up to a biological limit. The procreative period in man is not definitely known. It may be regarded, as a longer period than is usually considered. The usual period of gestation is said to be 273 days. It has been known that a mature child without any evidence of post-maturity has been born so late as the 308th day after the last coitus. The possibility of a posthumous child being illgetimate has ample psychological reasons. A mystery of birth is difficult to be unveiled. A spermatozoon can live in the vagina for nearly three weeks. Sensuality of mankind and their tendency to conceal sex affairs as they artfully cover themselves with dress, give little chance to know the most fertile period. Jews are the most fertile race. They cohabit in the 2nd week after the monthly flow. Hindu system considers the 4th day of the setting-in of menses as the suitable period for intercourse. The passion for intercourse reaches its climax at the period following the cessation of a monthly course. Fourth day is usually the suitable period, provided the course has been normal. Males feel a greater sex impulse in the presence of a female in the menstrual period, and this accords with the theory of evolution. The passion for intercourse reaches its climax at the period of the cessation of monthly flow. Males enjoy the period best, and it appears that, for mankind that is the natural period for sex union, as also from evolutional point of view. Males no less feel a greater stimulus in presence of females in the puerperum. This is the remnant and modified aspect of animal instinct. Feminine beauty is at its height after the puerperal period. The cause of the stimulation for sex impulse in the male may be due to the smell of the emanation from the vaginal discharge from the female body. The smell of a female body is different from that of the male, and is dependent on gonads as also due to the habits. Experience has shown that intercourse in mankind during puerpeium, as also during menstrual discharge, is unhealthy. In the females it leads to the derangement, displacement and infection of the uterus. Sexuology relates, particularly the Hindu system, that such an act induces diseases of the male, too, and creates feeble and deformed fœtus, when conception takes place under circumstances. A female in youth may have no menstruation for years, for having close pregnancies during amenorrhoea of lactation and costitutional weakness (as anæmia).

In the animal kingdom, the posture of sex union is usually the normal posture of movement, though the couple may be at rest during the process of the act. The female invariably bears the stress and strain of the male. The females have short stature and apparently weak constitution. This however is never a drawback to them to withstand strain, particularly the strains of pregnancy, child-birth and nursing. Child-bearing, and consequent and subsequent strain has now been recognised as an important factor for the development of wasting diseases like Tuberculosis and Anæmia in the ladies. Their sagacity and sensitiveness are greater than that of the males, and explain the cause of hysteria and psychologial diseases in social life. So far compatible from this point of view, women need some natural freedom against the development of certain functional diseases of the nervous system. Morphological character also differentiates the sex.

In man, owing to the anatomical peculiarities of the external as well as the internal generative organs, a lying in posture on a horizontal plane with the flexor aspect of the female alone is advantageous for conception. The male unites with such lying female, with his flexor aspect of the body. Owing to the development of sensuality in man and tendency to prevent conception, there has been an undue prolongation of the procreative period, and close pregnancies a feature absolutely wanting in animals in natural state. This may be due to the attainment of a power of

resistence by the spermatozoa, as it has got to proceed against the gravity, due to the assumption of the errect posture by the mankind and due to the assumption of unsuitable postures during coitus. The vaginal secretion is alkaline during the menstrual period and shortly after the period. In rest of the intermenstrual period, the secretions are acid, and if strongly acid, destroy spermatozoa, a fact on basis of which lactic acid is used as a contraceptive. may also mean inability of mankind to eject out semen with force right into the cervix. The relative position assumed by quadrupeds and better still the genu-pectoral position seem also to favour conception. It is interesting to note that prostitutes rarely conceive, and reason may be due to excesses, alcoholism, and venereal diseases. The sexual and consequent reproductive phenomena are primarily dependent on endocrine activity. Menorrhagia and still commonly dysmenorrhoea or painful menstruation, a scanty menstruation, irregularities or suppression of menses, or a phenomenon of double menstruation within a month in young girls may be due to marriage long after the onset of the first menstruation. It is due to neglect of the function of the generative organs. The endocrine glands which develop with relation to the generative organs are also affected. Marriage has been a successful treatment for many cases of physical and infantilism. Birth of a child has in many cases corrected endocrine, as also the functional defects of the generative organs. Marriage has also cured voluntary esemenation, or nocturnal incontinence of semen in the males too. In females, marriage long after the advent of puberty may cause barrenness or hysteric dyspareunia. Without a moral sense, orchitis, prostatitis, as also perversion may be the effect, apart from the consequences of indulgence in unnatural practices. Many husbands have found out that menstrual irregularity, and particularly a multiperous dysmenorrhoea can be relieved by repeated and prolongend sex union. just before the onset of the monthly period. Such an intercourse is said to be becoming a need. It has been known that males do try to induce abortion or labour by an attempt to keep vagina distended with an erect penis. It is a process of inducing congestion to a congested organ.

(To be continued.)

THE ACTION OF BRIHAT KASTURI BHUSAN ON FROG'S HEART

BY

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The action or the effect of a drug on heart is studied by perfusion of Ringer's fluid* containing the drug in suitable Generally, when the heart is being perfused with Ringer's solution, a small amount of the drug is injected either directly into the heart or into the rubber-tube carrying the cannula for the heart. In this case, the drug circulates through the heart for a short time and its effect is either not noticed unless the concentration is fairly high or passes off presently so that the after-effects may not at all appear. Another method is to perfuse the same fluid repeatedly through the heart. The great drawback of this method is that the pH of the fluid varies within a short time, so that the effects of the drug on heart are vitiated by changes in pH concentration. For these reasons, I have not adopted the above methods but have allowed the drug to perfuse through the heart for longer and varying periods of time insomuch that the effects of the drug have gradually reached the maximum and then the drug is washed away by perfusion with Ringer's solution. In the course of this washing the after-effects are noticed and the various phases through which the heart passes before it recovers completely are recorded.

The method of perfusion is given below. It will be noticed that the various devices have been invented to keep the pressure of fluid

^{*} Bayliss' formula for Ringer's solution for the heart of frog. P, 221, Bayliss: Principles of General Physiology, 4th Edition.

as constant as possible, for the heart beats fluctuate to a very great extent with slight changes in pressure.

The apparatus used for perfusion consists of 2 cylinders, A & B, of uniform bore and graduation and provided with stop-cock. A contains Ringer's saline and B contains the solution of the drug in Ringer's saline.

A & Bare connected by rubber tubes C & D to the perfusion cannula F. A T-tube is inserted in the course of both C & D for draining off the solutions from A & B. A is fastened to the stand M and B to a graduated stand N by the clamp O which is fixed to a spiral P inserted within the stand N. The spiral can be moved up and down by the lever Q. The level of liquid in B is indicated by a signal B attached to a rod fixed to the stand N. In consequence of this arrangement the cylinder B can be moved up and down so that the level of liquid contained therein may remain stationary at the point incidated by the signal B1. The rubber tube D leading out from B is connected to a glass tube provided with a glass stopcock, the other end of the glass tube being connected by rubber tube to the cannula F. A cricular brass disc with graduation at the rim is fitted to the stopcock at each edge of which is attached a brass piece pointing to the scales on the brass disc. When the stopcock is wide open, the brass piece at one end points to zero. When the stopcock is moved on either side of zero, the outflow of liquid through the glass tube is restricted. If the level of liquid in B is kept at a constant height and if the pointer attached to the stopcock is fixed to a particular reading on the scale mentioned above, then the liquid flowing out of the perfusion cannula kept at a constant position will always be and is also found to be the same. The frog is placed on a Palmer's crank myograph with a bigger corkboard than usual and a screw arrangement at the base for turning the myograph slowly from side to side. The T-piece carrying the myograph is fixed to a device of mine already published. This device which has been a little modified enables the myograph lever to be brought gradually to the tangential position by rotation of the myograph, against the drum.

Modus Operandi:—A & B are filled with Ringer's solution. Their stopcocks are then opened out so that the tubes C & D upto the cannula F are filled with the solution without any air-bubbles being left in them. Now the height of the level of liquid from A through the cannula for the period of a few seconds is measured carefully, when the stopcock of A is opened out completely. The outflow of liquid from B is then measured for the same period after its stopcock is also fully opened out. If there be any difference in the rate of outflow, and if the rate of outflow from B be greater, then by regulating the stopcock E, the outflow from B is made the same as A. If A is found to have a greater rate of outflow, its position should be changed with that of B, for the stopcock E should remain in connection with the cylinder having a greater rate of outflow.

After the apparatus has been thus adjusted a pithed frog with its heart exposed is placed on the myograph. One branch of its aorta is then ligatured and an incision is made in the other branch. A small opening is then made in the inferior vena cava as far away from the heart as is possible. When these incisions are made, the heart may be freed from blood quickly. After washing off the blood with Ringer's solution, the cannula is thrust into the small opening and a fine glass tube is inserted into the meision in the aorta. : The height of the cannula is then noted and the levels of liquid in A & B are then placed at a height greater than that of the cannula by 1" to 11"; for it has been found that the heart of frogs works best at a fluid pressure of 1" to 11". The stopcock of A is then opened out and Ringer's solution is allowed to perfuse through the heart. The Ringer's solution in both A & B is aerated from time to time, when it is being circulated through the heart with the help of a glass-tube connected by a rubber-tube with a mouth-piece. The level of liquid in A is kept constant by connecting G which contains Ringer's solution with A and adjusting the outflow from G with the outflow from The level of liquid in B is kept constant by the method mentioned above. When the Ringer's solution circulates through the heart, it begins to beat and within a short time the beats become normal and tracings are recorded. Now B is opened out, and A shut off immediately. The features of the heart-beat are not usually changed by shunting off the outflow from A to B. But if any change is noticed the normal features are restored within a short time, provided the rate of outflow from B is kept constant. After these adjustments are made, the drug solution is added to B, and the heart is perfused with this diluted drug solution for a period of time and tracings are taken. In this way the effects of *Brihat Kasturi Bhusan* on frog's heart were studied.

This drug, as the name implies, is a preparation of musk used by Kavirajas. It is used as a stimulant for heart.

RESULTS OF EXPERIMENTS

- 1. On perfusion with 5 mgm % solution the heart of a frog (weight 90 grams) showed very considerable angmentation without any acceleration. On washing with R the augmentation diminished, but was maintained for sometime. The effects, therefore, appeared to be quite lasting.
- 2. On perfusion with 6.5 mgm. % solution the heart was augmented but to a much less extent than in (1). This augmentation was not maintained throughout the period of perfusion, although the heart remained regular. This drug was introduced when the beating of heart was slow and not quite regular. On the drug being introduced the normal rate and rhythm of the heart were restored, and there was augmentation at the outset, as mentioned above. On the drug being washed away by R, the heart again became slow as before. (Wt. of the frog—85 gram).
- 3. On perfusion with 7.5 mgm.% solution the augmentation of the heart was still less and the heart was gradually slowed. The augmentation also was not maintained towards the end of perfusion. (Wt- of the frog—80 grams).
- 4. On perfusion with 9 mgm.%, 14 mgm.%, and 18 mgm.% solutions the heart was quickly augmented to a considerable degree, and this augmentation was maintained without diminution till the end of perfusion. On washing with R the augmentation disappeared with each of the solutions. (Wt. of the frog—80 grams).

5. On perfusion with 12 mgm.% solution the heart of the frog showed appreciable augmentation for sometime. The augmentation then diminished, but was still the end of perfusion. On washing with R the beats became less vigorous and slow (Wt. of the frog—80 grams).

DISCUSSION OF THE RESULTS

It is evident from the above that the drug is a very good stimulant from about 9 mgm.% to 18 mgm.% solutions. At lower doses the augmentation produced is short-lived. If 12 c.c. be taken as the amount of blood in a frog weighing 100 grm., then 9 mgm.% solution would correspond to a dose of $9 \div \frac{100}{12}$ i.e. 108 mgm. for injection. The corresponding dose for injection into human beings would than be 1.08×100 mgm. i.e. 108 mgms. or 0.108 grm. The dose may be varied from 0 108 grm. to 0.216 grm.

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Reports of Societies, Etc.

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Move for the Establishment of the Board of Indian Medicine for the Punjab.

A Deputation of Vaids and Hakims meets the Hon'ble Education Minister.

On the 20th instant a deputation of prominent Vaids and Hakims waited on the Hon'ble Mian Abdul Hayee, Minister for Education, Punjab, and represented that Board of Indian Medicine, or such-like body be established in order to control the affairs connected with Ayurvedic and Unani Systems of Medicine, and also to frame laws for the registration of qualified Vaids and Hakims in the Punjab. Instances of other provinces as U. P., Madras, Bengal, Bihar, etc., were quoted, where the Governments had established similar Boards, and were running Ayurvedic and Unani at their own expenses. When majority of Indian population is benefited by these systems, it is essential that the Government should take steps to uplift them and their practitioners.

It was also requested that an effort be made to check the sale or award of Bogus Degrees, Ayurvedic and Unani, by certain individuals, who are carrying on this business with lucrative motives.

The Hon'ble Minister gave a patient hearing to the deputation, and was very kind to promise to look into this matter carefully.

Lahore:
Dated, 23rd April, 1937.

SURENDRA MOHAN, BA.,
Ayurveda-Acharya,
Principal,
Dayanand Ayurvedic College,
Lahore.

The following Office-bearers and Working Committee Members were elected at the 4th Session of THE ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' CONFERENCE

held at Hampi, on 26th and 27th Decem. 1936.

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Ayurved-Sastri.

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- 26. Kaviraj Gowrihara Panda,-Irukakulam, Ganjam Dt.
- 27. Peddinti Seetaramacharyulu,-E. Godavary Dt.
- 28, Dwibhashyam Venkateswarlu-Chintaloor, Almoor P. O.
- 29, Chitti Narayana Moorty,-W. Godavary Dt.
- 30. B. Kameswara Rao, -W. Godavary Dt.
- 31. P. Venkatacharyulu—Ellore.
- 32. Kolli Kotaiah Varma, Kistna Dt.
- 33. Chebrole Venkata Subbayya,-Kistna Dt.
- 34. Divi Narasimhacharyulu, Avanigadda P. O. Kistna Dt.
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- 43. V. Ch. Krishnamacharyulu, Amaravati P. O. Guntur Dt.

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- 48. Pandit Niranjana Sastry, Gooty P. O, Raiway Station.
- 49. Pandit U. Manjunatiah,-Tirthahalli P. O.

(Mysore State.)

A RESOLUTION FOR DISSOLUTION.

The All-India Hereditary Ayurvedic Conference at its Fourth Session at Hampi resolved to repudiate the representative character of All-India nature to the moribund Akhila Bharata Ayurved Mahamandal with its cavalier indifference to the weal and woe of Ayurveda, and Nero-like piping while the citadels of Ayurveda are burning, and resolves to issue a manifesto fulminating and condemning its cataleptic moods of sweet-do-nothing for the cause of Ayurveda.

The electioneering campaign covered the activities of the country this couple of months of a catastrophic conjunction of Congress Collaboration in Council-entry and Cabinet-creation of cooked civics, and the Hereditary Ayurvedic Doctors were carried away in Congressional currents and counter-currents.

The Manifesto in question could not be issued, but the march of events makes a strong cause for immediate issue of the same and this short sheet sallies forth.

Score and five years of sorts of existence surveyed summarily, reveal a revelry of pigmy personalities pandering the glorious heritage of Ayurveda to prurient professional parvenus to sport with it, as they like.

The Mahamandal keeps mum, when the Madras Board of Indian Medicine makes merry with its gruesome Government orders guillotining the Ayurvedists with B-class back-sliding.

The only University Faculty of Ayurveda in the Benares Hindu University has been modelled on a hybrid curriculum of medical studies and Hindu Medicine hackneyed to: Western Science and Surgery beyond recognition of its parents, and the Mahamandal cries 'Hellalujah!'

The hotch-potch Indian Medicine taught at the Government School of Indian Medicine, Madras, is petted and patted and proclaimed as a pattern for the progress of Ayurveda by the meek Mahamandal!

The conventional lies of curious captains that Ayurveda cannot continue without the help of Science and Surgery is venerated as a Gospel, and sanctified as a credo like a Scriptural truth by the moribund Mahamandal!

The putrified platitudes of Philistine Pandits proposing panoramic medicine from pestiferous sources of political papacy, are propped up by the Mahamandal, and cheeky chicanery is paraded in the Promenades of Ayurved as choked Church Gospels.

Fulminations and calumniations agalore glut the sordid organs of the *Mahamandal* against genuine Ayurveda and Ayurvedians, and petty place-hunters and jejune jobbers jocosely jeer at the Hereditary Hierarchy of Ayurvedians, who alone can deliver the goods of Ayurveda to the world.

Medical Junkers manipulate the entire Ayurvedic show in the country, and not a little finger of the *Mahamandal* has been raised in protest except the Six-and-Twenty *Tamashas* at the Yule Tide with Trammany-Hall Tactics, for putrid pelf and power in Ayurvedic spoils.

Bengal-tangled Faculty of Ayurved is an instance in point of the pathological specimens, who stake lock, stock and barrel of Ayurved for spurious sense of security, born of Blue Book Basis, for their Baidyaki Bonus, bringing to nought the Heridity and Culture that tided the Baidyas and Sens of Bengal from holy eternity.

Doldrums and Demise for the *Mahamandal* in Silver Jubilee. Pity the Feast of Death, and proclaim:—Long live Ayurved! Let the Spit-Lick be lying low and buried deep.

(From All-India Hereditary Ayurvedic Doctors' League.)
April, 1937.

NIKHIL BHARATIYA VAIDYA PRATINIDHI MANDAL.

No representative institution in the true sense exists for an "ALL INDIA ORGANISATION OF AYURVED. Time is rife that welf-directed attempts be made in this direction for the re-instatement of this glorious Science in its pristine position and prestige. Efforts made in the past have miserably aborted, due to the misconception and weakness of the organisers. The last CONFERENCE", held AYURVEDIC "ALL INDIA Hardwar under the auspices of the Gurukul Ayurvedic University, has consequently resolved to found a representative organisation under the caption of the above head-line for India-wide co-ordination of efforts and exertions in the Ayurvedic field. response has been received from different quarters of the country, and already Provincial Organisations have been established in different places. To facilitate the entry of all classes of Ayurvedists into the organisation, a nominal fee of eight annas only has been fixed for membership. As soon as a sufficient number of members is registered in any particular place, a branch would be established there on elective basis by the votes of the registered members. Rules and regulations are avilable in different languages on application to Head Office at 20, Ramkanta Bose Street, Calcutta.

We appeal to one and all to join hands in the common cause of the rehabilitation of our noble Science.

Yours faithfully,

Kj. RAM CHANDRA MULLICK,

President,

Kj. M. K. MUKHERJEE,
Kj. SATYANANDA GUPTA,

General Secretaries.

Review of Books.

चन्टमीलि:

By Mrs. A. Rajamma, Madras, priced at Rs. 1/8.

The authoress is a learned Sanskrit scholar, and has written many other books. The book under review is a nice novel written in beautiful Sanskrit, and providing much food for reflection. It is to be had of A. S. Siva & Co., Guindy Road, Adyar, Madras.

षष्ट। इ- हृदय कीष (हृदयप्रकाण प्रसेत)

by K. M. Vaidya of Valapad, Malabar-Priced at Rs. 8.

It is a critical and explanatory commentary. The author has ventured to a useful and almost virgin field. The dictionaries or index books of Aurveda's Samhitas are rare. Such works necessarily entail vast expenditures of labour, leisure and means. The author deserves our sincere congratutations for his novel and bold enterprise. Hope his labour will receive the due meed of appreciation from the Ayurvedic circles, which will derive a large measure of benefit from its purchase and consultation. The get-up and the printing is nice. To make the book accessible to a large number of pockets, we should request the author to reduce the prohibitive price fixed for it.

AGADA-TANTRAM.

By V. Koteswara Sastry of P. O. Sanganjagarlamudi, Guntur District. Priced at Rs. 2.

It is a useful treatise on Toxicology approved by the A. V. Text-Book committee. The Book is written in Telegu characters. The Sanskrit Slokas compiled and composed by the learned author are accompanied by his own commentary. The author intends publishing the book in Debnagri types with a Hindi

version of the *Tika* to suit the requirements of all India. The author is soon going to undertake the publication of another Sanskrit brochure entitled **nation**, and dealing with the pathological and clinical aspects of Ayurvedic treatment of Gonorrhoea.

Our readers should not miss the latest edition of "The Bloodless Phlebotomist" (Vol. VIII, No. IV), which has just come to us from the press.

This little journal is published by the Antiphlogistine Laboratories, and, although its purpose is to advertise Antiphlogistine, this 'fact does not obtrude itself upon the reader. "Successful Arthritis Therapy", "Acute Bronchitis", "Rheumatic Sciatica", etc., are titles of some of the medical articles.

Of especial interest is that entitled "The Control of Human Death Predicted by Dr. Carrel", which touches on the subject of reversible and irreversible death; and the fact that so distinguished a scientist as Dr. Carrel makes the statement that "the claim of spiritists that survival of the soul has been demonstrated", is reason enough to "give one pause".

Another short article entitled "The Geneva Zones" seems to us a timely topic in view of the war clouds, which continue to threaten the peace of the world, while, the facts set forth in "Staggering" certainly merit the title. As in previous editions, there is a medical cross-word puzzle with an offer of a certified clinical thermometer for its correct solution.

The Bloodless Phlebotomist is published in ten languages, and sent gratis to members of the medical and allied professions throughout the whole world, and if any of our readers fail to receive a copy in due course, they should write direct to The Denver Chemical Mfg. Co., 163 Varick Street, New York, and ask for one.

MAY,

Mews and Motes.

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To be read in continuation of Page 280, 'Journal of Ayurved,'

January, 1937.

The encyclopaedic famous Grantha-Bhaban of this international seat of learning would boast of manuscripts in the Tibetian language and would employ indented scholars to decipher those rare and worn-out collections. But it cannot present even a single rusty page of any book on that lore, which India had originally learnt at the feet of the King of Tibet, i.e., Indra, 'the learned King of the Gods living beyond the Himalayas and subsequently developed in all branches of the medical science to the acme of perfection. It is a mockery and a sad commentary that in the mighty seat of learning, to the ambrosial honey-comb of which would flock the greedy seekers of knowledge from all quarters of the globe to taste the enraptured pleasures of the matchless chronicles of the most ancient culture and civilization of the world, the self-evident and legitimate claim of Ayurved as an essential department of cultural and lifegiving knowledge should escape the fine susceptibilities of the poet's scaring and surveying imagination. The Saint of Sabarmati is the great admirer of the Sage of Bolepur, whose organisations at Santi-Niketan and Sri-Niketan for intellectual culture and village reconstruction command universal approval and admiration without the incorporation of India's own science of medical relief. Be he a 'Bapu', or be he a 'Gurudev', the realisation is bound to dawn upon the Indian mind a day sooner or a day later that the medical requirements of this peculiar continent of a vast and variegated country can suitably be met by her own system alone, which has served the nation in the past in time of peace and war, and is yet to serve the succeeding generations as the only effective relief. Let us optimistically look forward to the advent of that happy day of mental evolution and changed outlook.

'WHO IS WHO IN AYURVEDA.'

Dear Sir/s,

We have great pleasure in announcing herewith the proposed publication of the 'WHO'S WHO IN AYURVEDA' containing an exhaustive list of Ayurvedic physicians, Ayurvedic Establishments and pharmacies in India, Ceylon and Burma, as also comprehensive life-sketches of the prominant personages, engaged in Ayurvedic Treatment.

As an advertising medium, the publication opens an excellent opportunity for all classes of advertisers. The rates we offer at perssent, as you will see from the schedule, are the lowest possible, when compared with all other publications of the kind.

In view of the fact that pictorial advertisement will enhance the sales of a business firm, we have arranged the printing of the advertisements on high-class glazed printing paper, to facilitate the artistic reproduction of half-tone blocks and pictures.

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An epoch-making publication of wide importance, and unprecedented enterprise this—'who is who in Ayurved'.

We need not much expatiate upon the nobility of that sacred Science Ayurveda. According to the present condition of the world it also requires wide publicity to make it a living force, and it is with that feeling that we endeavour to enter into this enterprise.

The Directory is to be a rich mine of information regarding the various kinds of Ayurvedic activities. Special informations regarding the important. Ayurvedic establishments will be a prominant speciality. It will also contain an exhaustive list of Ayurvedic Physicians and Vaidya-Salas, so that the book will be worthy of an honoured place in every library, public and private.

The brief biographical sketches of all prominent Ayurvedists with their photos will be published at a nominal cost only. Those who favour us with their life-sketches and photos for publication in this edition, will have the life-sketches published free of charge in the second edition, charging only very slightly for reproducing the photographs.

It is intended to publish the directory in Demy 1/8 size, and the price proposed at present for the same is not to exceed Rs. 5/- per copy.

Awaiting your esteemed orders,

yours faithfully,
N. S. MOOSS,

Editor, Vaidya Sarathy.

Kottayam, Travancore (S. India).

AID TO THE ARTHRITIC.

While the systemic treaament of arthritis demands some knowledge of the cause, at the same time local palliative treatment is usually an essential.

The causes of arthritis fall into three major categories: infectious, metabolic and traumatic. Probably most cases are in varying degrees combinations of these three major causes. Treatment, then, involves the elimination of all possible foci of infection, and the identification and correction of metabolic and postural abnormalities, and the systemic treafment of the established inflammatory changes in the articulations.

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dressing is extended well above or mesial to the involved joint, effect may be very marked. If the dressings are changed at eight to twelve hour intervals, the beneficial effects are distinctly augmented.

Thungabhadra, May 17.'37

Kjs. Dhirendra Ch. Ray, M. Sc., 'Sir J. C. Bose' Prizeman, and M. K. Mukherjea, B. A., President, All-India Hereditary Ayurvedists' Conference, have been elected members of the Syndicate of the Prem Ayurved Vidyayatan of the eminent Pandit Taranath.

Rangoon, May 20. '37

Kj. Kalipada Ganguly B. A., Medical officer, Sakti Oushadhalaya, has organised an Ayurvedic Collage for Burma, which is going to function wittin a few days.

The Calcutta Ayurved Sabha celebrated its Silver Jubilee with a three-day programme.

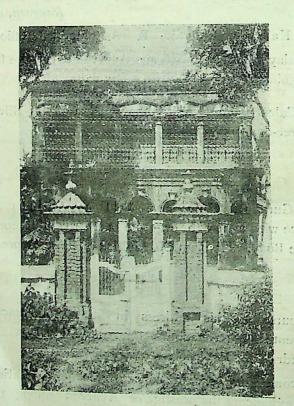
The Gurukul University held an All-India Ayurvedic Conference with a view to organise a thoroughly representative Ayurvedic Body. Kj. Ram Ch. Mullick of Calcutta presided.

In course of his address in the Conference of the old students of Astanga Ayurvada Vidyalaya President Kj. Narendra Ch. Das said:—

"Our community should concentrate their attention on the matter of exhancing the prestige of Ayurved among the public. Simple registration or regulation of the profession cannont augment our glory. Ayurved has to be incorporated in the universities, Without this, the position of Ayurved cannot be

elevated. Nobody now-a-days recognises any body as educated or cultured, unless he or she has got university training. To fulfil this end, we have to carry on an organised movement.

The congress is apathetic to the national system of treatment. Crores of rupees are being exported away to foreign countries through purchase of medicines. To this circumstance almost none of our leaders has devoted attention. Plants and herbes innumerably grow without human cares that are unrivalled in remedying human ailments. The leaders of the land know it. But they are callously indifferent.



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efforts will bear fruit; a very useful Vade Mecum".

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drugs".

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Kaviraj Kaviratna H. N. Chatterjee M. A., Manager, "Indian Medical Record", "Journal of Ayurveda", and Bisharad's Ayurvedic Laboratory", Calcutta:—"Your Materia Medica has been a quite success; It will oust all the extant Drabyagunams in the market; the more I study, the more I find it interesting".

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Ayurveda-Bhushana M. V. Shastri, President, 3rd Karnataka Ayurvedic Conference, Bijapur:—"This is the first book of its kind. If this book be closely followed by Doctors of all Systems, a good deal of money of our Mother-land which is now spent in importing medicines will be saved; will enable each doctor to recognise each drug and its action; the doctors will be slowly led to take to the practice of the Indian Systems of Medicine more than to any other System. This book deserves to be in the hands of all Medical Practitioners of all Systems of Medicine, and several copies of this important book should adorn the Libraries of all Medical Colleges, so that the students coming out of their portals may be better enabled to help the poor patients of our Country".

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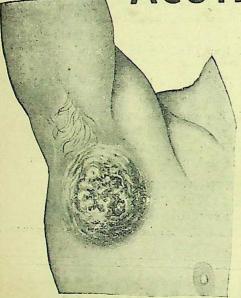
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JUNE, 1937.

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THE JOURNAL OF AYURVEDA

Vol. XIII.]

June, 1937.

No. 12.

The Going World

It is but meet that Ayurved should find a natural and legitimate position in any scheme of revival of the ancient culture of India, of which our glorious science is an heirloom. The All-India Indian Cultural important Conference, held last year at Calcutta, very appropriately organised a section for Ayurved and Positive Sciences, which was ably presided over by an eminent Ayurvedist. who presented a history of Ayurveda's achievements exciting the admiration and reverence of all lovers of Truth and Hindusthan. The Address was duly published in the pages of the 'Journal of Ayurved.' The All-India Oriental Conference (Ninth Session) is going to take place in It should consider the December next at Trivandrum evident advisability of holding an Ayurvedic Section to make the conception of an Oriental Conference complete and flawless. It is but a recognition, which has long been overdue to our own Healing Science, which is both a positive and metaphysical branch of the Oriental Culture. The Native State of Travancore is well-known for its patronage to Ayurved. Our appeal goes forth to the benevolent Ruler of the State, as also to the organisers and all right-thinking people of the country to realise the obvious propriety of the proposal, and give a sure shape to it in connection with this all-India conference. Just as we are writing these few lines,

comes the tidings that an independent Ayurvedic section has been allotted. A dozen papers of original merit are to be read in its session. It is nothing difficult for the Ayurvedic world. We appeal to the Ayurvedists to rise to the height of the occasion, and be worthy of the hour's call.

The suggestion for a National Medicine, and weighty argument supporting it in the Address Dr. A. R. Poduval may be considered only by a Medical Convention, properly organised National with suitable representation of all the systems of treatment now obtaining in the country. proposal is not new to us. Even some months back, our savant friend and revered comrade of Bangalore, Dr. M. R. Samey had poked us for arranging such a Convention, putting it beautifully as 'Giving our grey matter to the Grand Raffle!' At least for one reason the idea is grand, noble and inviting. It provides a common platform for the entire medical profession to deliberate in a matter of great national consequence. Time was, when India's own medical science fulfilled all the medical requirements of the land in times of peace and war, and still Ayurvedic optimism dreams of a glorious future, when Ayurved would come to occupy its rightful position as the real system of medical relief of the world, which once derived all its medical light from this original parent source of Ayurved of India. Yet we need not discourage the above proposal and it is premature and wrong to do so without giving it a trial.

We are pleased to go through the Presidential Address of Dr. Kalpa Subramanya Sarma at the Rayalaseema Ayurvedic Conference. But we are constrained to observe that a very unpleasant, discordant note has been struck in the recommendation to the Government for the fixation of the long period of a decade's practice as the necessary qualification of an Ayurvedist for B-class recognition in Ayurvedic registration. We have all along fought for levelling legislation in matters of registration in the initial stage of Governmental recognition to avoid dissatisfaction and defection by discriminating and invidious provisions, among the ranks of Ayurvedists, and as the only proper and equitable course, followed by civilised Governments and independent nations all the world over in introducing legislative dispensations of medical registration. We may refer our readers to our Humpi Address in this connection. Madras has been the hot-bed of disunion and division over matters of Ayurvedic registration, and the proposal of Rayalaseema is calculated only to eventuate in perpetuating a hated bone of contention. Nor is our apprehension without foundation.

It is a sign of the time that Ayurvedists of all schools of thought are gradually coming to realise that proper State recognition of Ayurved can be secured only through universities, which are the highest educational institutions of the country. Recently we have witnessed a couple of refreshing instances in the matter in the Reunion Conferences of two Ayurvedic Colleges of the

metropolis of Calcutta. It is still more encouraging to notice that the idea is fast gaining ground among the younger sections of the Ayurvedists, who are the leaders of tomorrow. Let us hope the enthusiasts will enlarge their view, and try to establish an all-India organisation for the 'Grand Raffle', which will be quite in keeping with the tradition of Bengal as the pioneer province of all good movements for our national regeneration. The optimism of youth, tuned to unision, can remove mountains and fulfil lofty ideals. In this connection we should emphatically invite the attention of other provinces of India to organise a honey-comb of similar bodies and movements to translate the idea of the proposed university recognition of Ayurved into action.

We are glad to notice a few new features of the renaissance of Ayurved The Dhanvantari of Aligarth has recently come out with a pleasant Makaradhwaja Edition of it. Its special volume called Balaroganka, published a few months ago, was an equally interesting and informative one. Our revered comrade Pratap Kumar Papatbhai Vaidya of Bombay has embarked upon a novel venture, an introduction whereof is published elsewhere in the issue of the Journal. In both these cases provincial vernaculars have been employed. So, valued friend Mr. Mooss, Editor of The Vaidya Sarathy of Travancore has worthily set his hands to a unique and colossal enterprise of preparing an Ayurvedic Directory in English, comprehending all varieties of useful information of the Ayurvedic World, comprising India, Burma and Ceylon. We appeal to all Ayurvedists to

take advantage of these courageous and laudable endeavours, and contribute to their all-round success by their ungrudging co-operation. "Indian Medical Science", which has been planned as a high class Quarterly, is another laudable enterprise launched under the blessings of the Indian Research Institute of Calcutta. A strong and representative Board of Editors has been formed, and the success, the venture so richly deserves, is pre-eminently assured under the able and chief editorship of our savant friend and revered comrade, Dr. M. R. Samey, Ayurved-Vidya-Bachaspati, M,D., Ph,D., D.P.H., etc. Before we conclude, we should take notice of the excellent 'airfairig' Volume of the Ayurvedic monthly uigaic title of Amritsar, which just now reaches our hands,

M. K. M.

We take pleasure to inform our readers and well-wishers that our Journal completes its 13th, year with the current issue. With all our short-comings, we hope for the same sympathy and patronage from all our friends for the coming year. Accordingly we would request our subscribers to send their subscription for the next year by Money Order at their earliest, or the next issue will be sent by V. P. P. in the usual course, which will cost each individual annas three more than the usual subscription. It is therefore expected that the subscription be sent by Money Order.

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BY

KAVIRAJ M. K. MUKHERJEA, B. A., AYURVED-SHASTRI.

That the hoary Healing Science of the Orient may be incorporated as an important Faculty in a University was perhaps beyond the imagination of the intelligentsia of the country, and the Ayurvedic community itself, before a Medical Faculty in Ayurveda was inaugurated by Pandit Malaviya inspired by patriotic zeal, in the Hindu University. Sreeyut Malaviya's efforts have been attended with considerable success, though the entire Ayurvedic organisation of the University at Benares is not absolutely free from Allopathic domination. But it does not seem that his noble and novel venture has supplied a source of inspiration to the authorities of other sister seats of learning. Of some seventeen Universities recognised by the Government in India, the Hindu University is the singular instance where Ayurveda is favoured. With the national reawakening of India, Ayurveda, too, has shaken off her slumber of centuries, and in different parts of the continent of our beloved vast Hindusthan are springing up into existence Ayurvedic academies pregnant with the possibilities of mighty development. But it is certain that such institutions cannot grow to their full stature of development and utility except under the aegis of organised Universities with powerful resources. At Madras and Patna, the provincial Governments have, of course, taken initiatives, and set a new example by founding State Ayurvedic Schools. Ayurvedic Colleges of the Hindu University and Hardwar are enjoying Government grants, too, which are not inconsiderable. But except in Hrishikul and Gurukul, Ayurveda is nowhere affiliated to a non-official University. Ayurvedic colleges exist as Feudal States without co-ordination of efforts and cultural interchange. In some provinces again, we have the spectacle of rival colleges federated under no controlling central organisation, though some of these would profess an identical creed. Well might they combine to sink differences to find a non-official Ayurvedic University retaining their independent existence and swearing allegiance to a common Alma Mater. Instead, the cry of a section has been for a recognised Faculty and Council of Ayurved at the door of the Government, which is always afflicted with financial stringency and inconvenience caused by the vast opposing elements of the Ayurvedic Community. Well, Faculty and Council, where-ever introduced, have not raised the prestige of the Ayurvedists, or safeguarded Ayurveda's interests to any good extent.

Thanks are due to the people of Assam, where even in the very initial stage of a whirlwind agitation for the early establishment of a separate and official University, a good conception and demand is noticeable of provision for Ayurvedic education in the curriculum of the university-to-be.

Some of the Native States of India under liberal rulers are variously patronising Ayurveda. Cochin, Travancore, Mysore, Baroda etc. are instances, where the fatherly attitude and fostering care of the states have removed many an impediment in the way of Ayurveda's regeneration. The Mysore and Travancore Governments have State Colleges, too. But the Mysore College is maintained from the private coffers of the Maharajah, and is not affiliated to the Mysore University. Travancore is going to establish a State University. Will not the authorities of the State see the propriety of incorporating Ayurved, and the present Ayurvedic College of Trivendrum in the coming University, founding an Ayurvedic Medical Faculty under it?

In Bombay, we have got the Dr. Popat Prabhuram University, at Lahore, the Dayanand Ayurvedic College, and at Delhi, the Tibbi College. The metropolis of Calcutta boasts of as many as four premier equipped Ayurvedic Colleges with attached hospitals. Other places have been mentioned before. Besides big and prominent centres, Ayurvedic institutions have grown

in lesser places too, to serve as feeder streams of Ayurveda's renaissance. Lanka, the resplendant daughter of India, has recently shown a noble example of Governmental recognition of genuine Ayurveda, through its Board and College of Indigenous Medicine.

The existence of so many educational and other institutions for the revival of Ayurved is, of course, an encouraging feature of our national activities. But however might we style our institutions—Colleges or Universities—the real and full benefit of all these enterprises cannot be reaped, until we have known to set up federations with different reasonable areas and jurisdictions,—Federations laying broad and deep the sound foundations of idealism and developments, and at the same time swearing among themselves by the high and salutary principles of cultural organisation and exchange.

May we not, in this connection, refresh our memory and enjoy a glimpse into the distant antiquity, boasting of the residential Universities of Nalunda, Taxilla and Vikramsilla, the nicely organised Medical Faculties of which attracted legions of learners to their mighty seats of Ayurvedic lore from the contemporary world, boasting of the ancient civilisations of China, Egypt, Greece and Rome! When India comes to her own and is in a position to solve her own problems, she will again show an inimitable record of reincarnated Universities of the type of her old and glorious ones. We have it from chronicles that the mighty seat of learning at Taxilla had the colossal figure of ten thousand on its rolls,

Taxilla had a surpassing fame for its excellent medical education. Some of the *alumni* of this University had acquired surgical skill of so high an order, as would be rare among their present-day conferers.

When we read of the medical knowledge of Bishnu Gupta Chanakya, we are almost left without a doubt that this brilliant personage must have been a product of Taxilla. His Artha-Shastra evidences therapeutic methods and medical skills. It is

difficult to imagine a different spring, in which he might have drunken deep for such medical scholarship. Kautillya's Artha-Shastra is replete with irrefragable proofs that at one time the medical and surgical treatment of India had reached the meridian of perfection. Let us give some interesting and chosen references. Ashumritaka-Chikitsa, i. e., examination of the emergent cases of sudden and unnatural death from poisoning, drowning, hanging, strangling, etc.,—in such cases the dead bodies used to be sent to the mortuary for post-mortem examination. To prevent putrifaction and distortion, the dead body was preserved, besmeared with certain medicated oils or Araks. The ancient epic would tell us that the dead bodies of the royal personages of King Dasaratha and Nimi (King of Mithila) were kept immersed in Narayana Taila contained in iron receptacles.

तैलद्रोखां तदामात्याः संविध्य जगतीपतिम्। राज्ञः सर्वाख्यथादिष्टात्रकुः कर्माख्यनन्तरम्॥

(Ramayana)

From the mortuary to the post-mortem room the dead body would travel then for examination by the physicians and surgeons with great care and skill for determining the real cause of death. Medical jurisprudence, too, was not neglected. For, if a case of post-mortem examination were found to be a suspected one, the matter would at once be refered to the competent court with a full report. During the time af Chandra Gupta, every province of India was provided with a paraphernalia of morgues, hospitals and infirmaries. At different places of the kingdom were established centres, which had huge stocks of medicines. In chosen tracts and areas cultivation of medicinal plants was carried on under state-management. Severe were the regulations for preventing adulteration of food-stuffs. Free distribution of preventive and prophylactic remedies was the rule, when infectious and malignant maladies threatened to rage among the people of the country. Selected places outside the pale of the city area were made available for interring and cremating corpses. Those who violated rules and regulations, had to face the vengeance of the law. The Artha-Shastra mentions the medical men in as many as four categories.

- 1. Bhisak or Chikitsaka—Ordinary Physicians or General Practitioners.
- 2. Jangalibid-Expert Toxicologists.
- 3. Sutika-Chikitsaka-Specialists in Midwifery and Nursing,
- 4. Sastra-Chikitsaka-Army Surgeons.

The last-named medical men always kept themselves in readiness with surgical instruments and appliances, remedial oils, bandages and all other necessary paraphernalia. Female nurses were in attendance upon the diseased or wounded soldiers, who were greatly encouraged by their tending their poor ailing charges with medicine, diet and other essential things.

Kautillya must have hailed from the University of Taxilla, another alumnus of which was a shining luminary, shedding lusture on the science of surgery. Jibak was the personal physician of Lord Buddha. He was not, however, born in wedlock. Royal blood coursed in his veins, he being the progeny of an illegitimate connection between Abhoya (the son of Bimbisara), and a concubine. Jibak learned the medical science at the feet of the famous Bhikshu Atreya of the Taxilla University. On the completion of his academic career extending over a good many years, his knowledge was tested by asking him to ascertain if any plant or shrub, not valid in the Shastra, existed in gardens, laid out all round in the University area. Jibak could not know any thing, that was not known to him as having medicinal efficacy. Is this not a highly refreshing and unchallengeable proof of the cultivation of the Ayurvedic Science in the University of Taxilla? Jibak was a masterhand at surgery. He drove his lancet with extraodinary and inimitable skill and success in cases of Fistula-in-ano and other varieties of difficult operations. But he had to discard the knife in his later life even in the otherwise incurable cases of Fistula-in-ano. All the same, miraculous were his cures in such cases with alternative therapy he adopted, simply of wisely conceived medicinal plasterings. His abandonment of the knife was out, of consideration for the sentiments of Lord Buddha (with the cardinal tenet of universal love and harmlessness), whom the lancet-work on human bodies would greatly distress.

So, the activities and the influence of the ancient Universities in the palmy days of India and Ayurved may thus be delineated in beautiful colours. Situated as India is today, we do not expect in the near future much for Ayurved from the present-day Universities of India inspired by outlandish ideals. But it is a pity that the non-official University like the Viswa-Bharati, too, has thought of starting no Ayurvedic department till now. It being an international seat of culture, and boasting, as it does, of the unique honour of spreading the message of Indian Culture and Civilisation to the wide world, it is not meet and proper that a place like this should feel itself imperfect in the fulfilment of its ideals without an arrangement for the culture of the nation's own medical science. An example set by the world-renowned Poet Lauriate of India in Dr. Tagore may be a dynamic source of universal inspiration, culminating in the birth of nucleus at different places, round which might grow up, in process of time, the mighty structure of organised Ayurveda. But in the everexpanding and highly prosperous library of the Viswa-Bharati, too, not even a torn page of Ayurveda would be found available, though erudite scholars are always conducting researches there in all other branches of India's past learning and culture. Be he a "Bapu", or be he a "Gurudev", the dependence on foreign sources for fulfilling the medical requirements of the country would not ensure the health of the nation. If we are to enthrone beauty in any Swadeshi organisation and if we are to create an international seat of learning, the ambrosial honey-comb of which is to attract the greedy seeker of knowledge to India's civilisation and culture, and their matchless chronicles, it is but meet that the National Science of Medicine must have a prominent position in our activities of reconstruction, and institutes of research. It should be expected of our magnates in whom we glory-our international celebrities and favourites of fortune to provide facilities in the country for the establishment and dissemination of Ayurvedic lore through organised institutions and central bodies, —this Ayurvedic lore being to us a glorious heirloom of the dim distant antiquity.

A STUDY OF SEX PHENOMENON

De Kallerin an Albertan By

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(Continued from our previous issue.)

Gynaecologists can guess how it is acting deleteriously, as by the administration of an ecbolic or by the plugging of vagina. Seminal discharge in the vagina is said to exert a nutritive effect on the female. It has been known that the penis is taken out of the vagina during coitus, when the ejected matter is permitted to flow out outside the vagina, when the act is once more resumed by the fresh insertion of penis. Natural lubrication of the vagina by the normal discharge is essential. The lubricating effect cannot be experienced by the use of contraceptive caps. Prolonged use of the finest and harmless chemicals, as preventives, with the utmost care leads to irritation and finally to infection. Cancer is the effect of chronic irritation and chronic infection. It is the view of eminent authorities that epithelioma of the penis, in muhammadans, is almost unknown as they circumcise the prepuce which prevents collection of smegma and dirt. Artificial mode of sex satisfaction, increases the desire for repeated sex gratification, although such an act never gives much pleasure during the actual act. Sex desire is stimulatory to the effect of endocrine gland balance. Selection of sex partners also affect the development of psychological sex propensity. Excessive indulgence to sex, without a proportional psychological keenness upsets the endocrine balance, and is an important cause for the development of neurasthenia. The metabolic activity of the body to youthful activities reacts on the endocrines, which explains the effect of sex indulgence or abstenance on body conditions.

According to the time-old custom of the Hindus, a couple is united by the selection of the parents or guardians, who are supposed to have ample worldly experience. The union is effected before the maturity of the body, before its maximum weight attained, specially in the case of the bride. and height is Cupid is blind and the world admits it. In the west, the grownup males and females make their own selection. Disproportionate match in every respect, as habit, character, taste, age, height, built, indicating most unscientific and absolutely objectionable, from the point of eugene, hygiene, dignity, and prestige, is not uncommom. Sexual desire of a female increases with the advancement of years, from early youth, provided the mated male is equal or small with respect to the development of the size and shape of the external genital and the constitution. His sex psychological aspect is also an important factor. Her desire increaeses as the desire of the male decreases with the advancement of years. Active part the male plays, therfore active energy of the moment is necessary. Female plays a negative part at the moment. Her strain, though prolonged, is always subsequent as a consequence of the act. Forbearance of the strain and endurance is her part. In case of a couple physically and instinctively equal and normal, there is a tendency of the maintenance of normality of sex phenomenon, specially in early youth. The psychological thirst of the female decreases with the advancement of age, but the passion for physical fulfilment increases subconsciously, and is the effect of child birth. The size of the head of the child may reach its maximum at about the 3rd or 4th labour. In a female, a muscular flabby condition may start at any age after twenty, and depends on many factors. A physical sex impulse and a psychological sex impulse, though definitely correlated and undifferentiable in an ordinary individual in an ordinary state, are totally different features of life. A psychoanalysis of self by an individual permits of an appreciation of their separate indentity. The predominance of one or more factors, in one or both, affects the physiological and physical state of the being created and it affects proportionately, depending on the sex of the issue. The psychological tendency of the male issues in the earlier part of life tends to be smaller, while the desire for physical fulfilment is greater. The psychological desire for sex union of the female issues in early life becomes greater

than that for physical fulfilment. Observation on the sex behaviour of the issues, from the physical and mental state of the parents at the season of procreation is useful and extremely interesting. Health depends on a regulation of sex phenomenon. The prospect of a nation, with regard to the advancement of civilization and attainment of power, depends on the sex behaviour of the descendants. This emphasises the need of a study of the subject. There can be no maintained balance for psychological desire and physical fulfilment for a particular couple throughout the sexual life. It explains the reasons for dissentment among couple once so dear. Under the circumstances, a divorce is claimed where the law permits. In the absence of a divorce, dissatisfaction starts and continues, which may be reconciled at a later period. A psychological desire may be suppressed in a female, on her failure to obtain a physical fulfilment, due to the male being disproportionately larger. The features may change and usually does change in later life, provided there is no develop ment of aversion or perversion in the mean time. A psychological aversion, when once established, tends to persist, no matter whether the relative change of the proportion is established, thus removing the cause for dyspariunia or the like. Perversion is better than aversion from psychological point of view. Aversion has a chance to reach, through perversion, into normality, but perversion as it is, not originating from aversion, seldom reaches normality. The proportion of physical and mental factors in abnormality accounts for its possibility to reach to normality. A weak female tends to a greater submission to a young strong sex, particularly when she is in advanced years, although females always prefer to exert supremacy over the males. Their apparent subordination is a mode of the quest for love. A strong male sex commands a weak female sex. In such a match, she keeps her psychological desire in a subconscious state, which she never tries to analyse, as in the absence of a physical fulfilment, there remains little hope for cultivation. She however respects such a male, submits to him and tries to incorporate her pleasures to his, in vain in most cases; as in the alternative, I mean, as an effect of resistance or with the expression of aversion or dissatisfaction, there will be the development of a keen psychological thirst in the male, in addition to the partially or almost fulfilled physical passion. Psychological satisfaction in man is

not high and does not cease with the gratification of self, a gratification of both is being aspired for. The (mental) sensitiveness combined with the cutaneous sensation, maintains the desire. Effort to achieve a deep muscular sensation, by the phenomenon of reinforcement, increases desire to physical fulfilment, as occurs in persons, circumcised, or with prolapsed vagina, genital asthenia, or during the second or subsequent act of coitus in the same setting. A painful muscular sensation decreases the desire for physical fulfilment, as in the short-statured young nulliparous girls. It will thus appear that it is on properly selected match, that orgasm depends. It is only on experience of a simultaneous satisfaction of both, that the development and maintenance of physical and psychological balance depends. The horoscopic union is a complex astronomical calculation, which aims at the determination of the concurrence of life in every aspect of the parties in question. In the procreative period in animals, the vaginal canal is moist with discharge. The female experiences an effort of the male in its penetration. There is a spasmodic contraction of the vagina at the pre-penetrative stage, continued till there is a penetration and finally there is a discharge. With penetration, the accessory glands discharge their contents, and unless there be the same, the irritability of the vagina as also the desire for fresh sex union persists. The consciousness of the penetration of the penis with its tonic and clonic contractions, the discharge of the accessory vaginal glands, followed by a sensation of the forcible ejaculation by the rhythmic peristaltic contraction while the penis is still in the tonic and clonic state, leads to a satisfaction. The impregnation followed by breeding is a regular phenomenon. There is no sex union except in the procreative period. The lochial discharge, in peurperium (and development of breast) in animals, does rather indicate to the male, by its general behaviour, its complete aversion to submit to any male for sex act. It is not the characteristic vaginal secretion in heat only, which attracts the male but it is the general behaviour of the female, which attracts. Sex act, only in the procreative period, gives ample opportunity for the recuperation of the ill effects of pregnancy, labour and strains for the maintenance of the issue or issues. Heat appears early in case of abortion or in the absence of the strains for nursing. Persistence of signs

of past pregnancy is always evident. In human being there has been a loss of superficial cutaneous as well as deep muscular sensation. Unaided penetration is said to be unknown. may be due to disuse, misuse, abuse and excessive transference of activities of organs to hand, Mankind has a tendency to the selection of a sex partner by reasons of appearance, age, stature and structure. Man is not satisfied with his chance with a single virgin with an intact hymen. He looks for a primipara at once with a dissatisfaction, for the youthful virginity fails to be appeasing. His taste may induce him to hunt up for a multipara over 40, and finally urges him at the age of 60 or 70, to commit a forcible rape on a young premature child, as a remedy to his old venereal ailments. While being amidst the most natural and congenial circumstances a man may develop the habit of sodomy and beastliness. The middle aged wife of a respectable person, having all manly virtues, may elope with a menial, leaving behind grown-up children. His psychological instinct is peculiar. Not being satisfied with a dozen of attractive, inviting young dancing girls with melodious voice, he discovers reasons for attraction for a chaste lady, on the last decade of life, simply because she is a revolt against adultery. A captivating old woman may succeed in inducing a young husband to torture his young wife to such an extreme that she will find no other alternative but to do away with her life by any painful method of suicide. To whichever society one may belong, it will not be difficult to find out that some members of either sex have sex prominence or predominance. Instinctively they are animals, and there being nothing to keep them under chains, to be tied in couples, adultery is inevitable. Adultery or corruption varies in degree from legal point of view. From moral point of view, the very thought of adultery is a sin. Adultery or corruption, as a social term, has a relative significance, as its conception varies with social customs. Conception of sin and vice need be dealt with in a separate chapter. Disease and its effect on mental state, and vice versa, deserve a keen attention in this connection. To discover the cause of peculiarities in individuals, a study of the causation or etiology of pathogenesis has to be studied. A love between a bachelor and a spinster may be objectionable, according to some corthodox custom, even where the marriage is a settled fact. In

Hindu Society, there is no grade in the conception of purity and chastity. The term chastity and purity has found no place in the dictionary of the civilised countries. It is a myth of the aborigins. Adultery, from a love point of view, with a married girl, and subsequent marriage with her after procurance of a divorce on a circumstantial evidence against her husband, who may be innocent, may be a magnificient and laudable attainment according to the custom of some society. Adultery may arise out of dissatisfaction with legal partner, due to development of an illegal familiarity with a third person on the one hand and may extend to a forcible rape on the other hand. With the phobia of being cast out of the Society, adultery is less common where orthodox custom prevails. Any tendency to impose upon such a custom in a liberal cultured society meets with a severe reaction. Out-cast, voluntary or forcible, occurs where a rigorous Social custom persists, specially in the females. A system of prostitution by the males have been known in lands where women enjoy liberty like the males. Indirect prostitution now exists everywhere, when one submits to others for sex gratification for a personal gain. For a gross moral breach, the system of outcasting exists in different form, and is applied with discretion with a particular motive. Causes prostitution in India may be due to many causes, of which the important are :-

(1) Child marriage associated with the non-existence of the custom of widow remarriage. (11) Political servitude with its consequent national poverty and physical deterioration. (111) Effect of repeated changes in the political condition of the land acting on the social customs, orthodox, defective education, persistence of dowery system, persistence of caste system, predominance of males over females. (1v) Formulation of law and administration of justice by persons not well aware of the inherent principles and depth of social customs, combined with long residence along with people having diametrically opposite social customs. (V) Sex prominence or habitual instinct for frank or concealed prostitution. From a practical point of view, it can be asserted that prostitution will persist in some form whatsoever. It existed and exists everywhere. If such be the true state of affair, the question would be—can they serve humanity in any

possible way? Where there is no room left for divorce and widow remarriage to improve the social condition of the race, marriage of unsuitable males should be completely discouraged. Cure of many ailments may be effected by the stimulation of the sexual aspect of an individual. For such an attempt, the procurance of therapeutic girls is essential. Some of the sex-prominent males may serve the same purpose, where conception of chastity does not exist. A clinical therapeutic trial by means of a marriage union, where orthodox Hindu customs prevail, would really mean a dreadful sacrifice of the interest of a normal girl. Dangers of intercourse with a prostitute are both mental and physical. From one's idea of the slackness of morals of the prostitutes, through a mental degradation, radiates the idea of the slackness of morals of all beings. Therefore such individuals demand an adultery in the social beings too. The physical dangers are venereal diseases, which, though preventable and remediable, have from the practical point of view been found to be contrary and such a teaching is a healthy one. The question of irradication of venereal diseases would not have been too heavy a problem, had the state taken the problem seriously. Strict medical inspection of brothels and quarantine prostitutes showing evidences of venereal diseases, as also of their visitors and their detention in segregation camps till cure is likely to be of great help, at least in the spread of infection. However, venereal diseases have infected many families, and it will continue as a source of national feebleness. Venereal diseases spread through males as also through females, apart from direct impure contact, a fact which medical practitioners, though aware of, never recognise in the actual practice. Town-dwellers, who leave their families behind in their remote native villages, sometimes carry infection to simple village life. Venereal phobia is a check to many against their visit to prostitutes. Several Missions are now trying to establish a social life for the fallen women. Such a real good mission is a need for upholding an innocent, fallen victim to the temptations of the hooligans. The state condemns the commitment of a criminal abortion and infanticide, A check over morals by legistation can never succeed, unless fecilities are granted for removing the cause for the moral downfal, Financial crisis and unemployment of men have affected the

society. Young men will not marry. There is a set-back process. Society has now to face the problem of the physchology of grown-up bachelors and grown up educated spinisters with high ideals. An innovation in a society, like the advent of youth, manifests manifold slippery paths. A solution of the problem will crop up in the future and a revolt against marriage is a step in the progress. A political advancement alone can set right the defective side issues. For our temporary self interest, we ignore the ultimate well-being of the nation, Ultimate future well-being of the nation always entails certain amount of sacrifice in the present. Ultimate to the nation includes loss to selfish individual. Foresightedness should be directed to the benefit of growing generation or, better still, of the generation to come. Adults had their days; privation and suffering to them should never be the needed problem. In this connection, although a transgression, it is worth mentioning that improvement in the situation of medical practice cannot be effective unless the quack practice is completely abolished. Registration of qualified Kavirajes and nay, even Hakims and Homeopaths may solve the problem. Ayurvedic system of medicine needs re-excavation and exploration on scientific lines. The status of Ayurvedic practice needs must be raised, which cannot be effected by the registration alone. Introduction of scheme in Institutions for the study of human structure and its working on modern lines is essential. Some of the Kabirajes having no knowledge of Western Science should have no dread for their own future, as they will not be losers any way, but their successors will be much benefitted. Ayurvedic Systen will never thrive unless there is a touch of modern science which is already being appreciated, as days are changing. The indications are the need felt for the creation of institutions. Doctors should have no objection to the regitration of kavirajes, provided they receive some knowledge of the Allopathic System. This will mean a healthy competetion in future with the two sister systems and immediately provide a very large number of doctors. This will create a field for qualified doctors for the cultivation of Ayurvedic system too. The improvement of the indigenous system, suitable to the health and need of the land, will cut down the tremendous sale of any and every foreign medicine in India.

This will provide a large number of doctors and kavirajes scope for practice as physiaians and druggists. The establishment of post-graduate classes, in the medical institutes, under the universities with a view to impart higher lessons in Ayurveda and research graduates is a need. If the kavirajes and doctors fight with each other, the future generations will suffer tremendously. The same unhealthy principle we stick to in every aspect of our thought and activities. For the interest of the party or worse still for the interest of self, several representatives have never hesitated to exclude the claims of the merit from self-governing institutions and have exhibited worse specimen in the forefront. We have got to move at the signs of our ruler. Should we, to our greatest harm, still betray ourselves? The king on his failure to keep up the royal taste abdicates, as he tends to behave like the rest of the people of the land.

Among the Hindus, an illegitimate child is an absolute term. It means an issue of a postitute. Hindu orthodox custom unites one girl with a single male by the religious marriage ceremony. Such a husband only has right over the female and none else on any circumstance whatsoever. Illegitimate child is a legal superstition in all other customs. Thriving of illegitimate children in society is a matter of impossibility. An adultery, if suspected, not to speak of being detected, leads to the outcasting of the female. The male is also boycotted and dealt with severely. An illegitimate father may escape the hand of law, may be due to the shyness for the ventilation of the family scandal. The outcasted female seldom gets a chance in her shameful state to rear up the product of adultery. The procreation of illegitimate child in the society means extreme sex prominence of both, a notorious courage and an extreme alertness and art. In the midst of these social regours, some of the illegitimate children thrived and made their way in the world. Prostitutes prefer to maitain a female child for carrying their trade in future. Pregnancy and labour removes their physical fitness and affects their trade. Prostitutes' sons are as a rule extremely unfit for anything good on earth. Illegitimate children developing as a result of adultery, accidentally in the midst of the society, have shown much shrewdness, tact, and ability to withstand the Anglo-Indian duplimacy. In the free states, the mothers' name

or nurses' name-inscribed children have been a fruitful source of their present bliss. Instinctively, they have an indomitable sex instinct but not invariably so. Vaidya families arose as a result of inter-caste marriage. Marriage is for procreation of children, for the continuance of the family dignity. Why should one tolerate the adultery of his or her partner? There should be no special concession for one of the sex partners. Every one wants a similarity of the characteristics of his heredity in the descendants, as otherwise confidence in them will disappear. The interest in the family will cease.

If somebody becomes aware that the child is the procreation of a man who is not the legal father, sympathy on both sides and every side, in most cases, completely disappears. The same is also the effect where the child becomes conscious of the fact that the nurse is not his own mother. According to the Hindu custom, the father with the step-mother maintains the children of motherless babies. The father is the earning member and belongs to the stronger sex. The step-mother is a dependent girl. In India a suitable institution for the maintenance of the orphans is still in In case of the death of both parents, joint family system protects and rears them up. The philanthrophic race however does not spare any pain to rear up such children in case of need. But the feeling will not persist under severe food crisis. In Europe, law of maintenance goes for the well-being of the women and children. In spite of the repeated divorces, interest of the children never suffers, owing to the vigilant activities of the state. System of divorce with ample state control for the rearing up of babies, legitimate or illegitimate, leads to the development of a hardy nation. They are non-sensitive to religious bias, but cut through the world with an aim of individuality, associated with a keen interest for the philanthropic inestitutions. children, for their essential need, go under custody of the mother and the legal father pays for the expenditure. The children more commonly reside in the boarding houses attached to the teaching institutions. Caution is necessary against the development of the conception that youth is for sensuality. Hindu marriage is with a definite ideal. A barren wife serves no religious purpose, so also to certain extent a second wife. Law of every land permits a divorce or remarriage, in case of the partner

being impotent or mentally unfit. Hindu marriage is absolute for the female. She has no alternative. Hindu law, medicine and sociology are deeply incorporated with religion. Orthodoxy rose to its climax in the Mahammadan period, and the liberal present reign is likely to untie many social knots, as the cream of religion has been represented by conventionalism. A careful study of the changes in the marriage customs is interesting. The epical mythology relates of Draupadi, as also of Sita and Sabitri. Procreation is a need that is keenly experienced by the female by their periodical constitutional demand. Mythology relates that a female could beget children with the help of his husband's brother in the absence of her husband, in procreative period. She could beget illegal children and live as an outcast, but Manu states that refusal of sex act by a male on being demanded by a female in the procreative period is a sin. Refusal of such solicitations is an ideal moral act of the present teaching. In nature, a male may impregnate a number of females. Owing to instinctive rivalry, the number of males in animals is less than that of the females. In nature, the first onset of menstruation evokes a passion. Sexual intercourse at this period may lead to conception. The issue is not necessarily a weakling. A youthful virgin selected her mate by Sayambara, but never by a prolonged engagement. In the past, young boys underwent a training for self control. The married couples never meet together before attainment of puberty, Sarda act is not an unmixed blessing. As the law of divorce may be enacted, a discussion of its merits and demerits deserves some attention. A study of nature gives a clue to the psychology of divorce. Under peaceful surroundings, moral education and good heredity, there is no exercise of the law of divorce. Under political strain, longstanding custom of divorce in a society tends to develop contract marriages. Law of divorce prevents the development of extreme uneasiness and on either side regulates the behaviour of both parties. Some women have made fortune by repeated divorces, as a professional being. Some individuals, inspite of the existence of the divorce system, continue a united life, to the disrespect of a prospective reunion. The attempt to introduce this system is always disliked by the majority. An innovation in this direction is likely to precepitate discontent among couples on imaginary causes. Inspite

existence of divorce system in many societies, adultery is not less common and there are reasons why it should be common.

Analysis of sex phenomenon reveals an entire cycle of unrest. A tendency to the continuance or repetition of the process is also painful. A resistance to an yield to the cycle is also painful. Hence attainment of peace depends on one's ability to rule out sexual aspect in life.

The phenomenon for the quest of an opportunity for the gratification of the sensuality is due to the development of an instinct in the process of evolution. The development of the sex and the desire is a physiological phenomenon.

The sense of a sex gratification is congenially developed and cherished by the witnessing of the act since birth, which nature furnishes all around. A knowledge and performance of the act develops into a keen thirst and force of habit. The force of habit is a very strong factor. Sati-rite saved widows from life-long suffering. A widower feels the urgency of a quick marriage at any age. In the females, the physiological disturbance during the period of rut acts as an excitement. The stimulation causes an upset of the whole body and there is a local phenomenon of irritation in the procreative organs, particularly manifested in the external genital organs. The female who is in the disturbed mental state due to physical discomfort actually experiences a painful condition. Pain awakens a desire for the craving of sympathy from its kind. Heredity, instinct and experience, gained by vision of others, are apparently successful in relieving the tormented condition by the urge for sex union. Like chemotaxis, there is an instinctive attraction for opposite sex with a knowledge of the difference of the sex features. Apart from the experience gained by vision, the first act may be a purely instinctive one. The capability of an adult male in performing sex act on the female, in the procreative period is quick even in cases of animals, who have ever since birth, been confined in a place, where there has been no chance of observing a sex act or an opposite sex. It at once discerns the peculiarity in the formation of the sex,

appreciates the need of an act and performs it like an expert. However, a strong sex stimulus may induce a bias for homosexual imitation of sex phenomenon. The procreative need of one may stimulate the desire in one of the same sex to discharge the task beyond its power to perform. Pervension of sex phenomenon has been noticed in the males of some domestic animals. Sex instinct may be inconsistently compared to the instinct of the newborns to suck the breast. Does it feel a need? How does it approach a teat and suck? The mother has already gained some practical experience by her observations but the infant has none. The parturiant mother feels the need to feed the new-born. She has need to be busy with the new-born to forget her pains of labour; she has an object of relieving her engorged painful breast. process starts up puerperal changes, as the setting in of the involution of the uterus. The death of an offspring also gives her a painful feeling. The engorgement of lactation is a puerperal phenomenon in mankind. Infanticide of the new-born by the parturiant woman has been common. The biological disturbance in the female in the menstrual period is painful and intolerable. The male at the sight of a semale in the procreative period experiences a sort of unpleasant stimulus, due to being activated by the sensory aspect of the lady. As the phenomenon of sex is a physiological process, there is a sort of instinctive aspect of the same, which lies dormant in some for a shorter or longer period, but is activated only at the sight of an opposite sex partner in the menstrual period. Sensory impulse in the male may be recieved through touch, smell, sight and hearing, which sensory organs stimulate reflexly the external genitals. It effects erection. In man, a psychological desire to fulfil sex instinct causes erection. It may be due to the very thought of sex. The presence of a female may set up a strong sex stimulus, irrespective of her procreative need. Such a sex stimulation may not arise only when the female refers to the male of her being in the menstrual period.

(To be continued.)

MEDICAL FACTS

By

DR. D. LLOYD W. ABEYARATNE, M.D. (AYURVED)

Balangoda Ceylon.

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- (I) The word Alcohol is of Arabic origin, being derived from the particle "Al" and the word "Kohl" an impalpable powder used in the East for painting the eyebrows. For many centuries the word was used to designate any fine powder; its present day application is of a comparatively recent date.
- (II) Alkali is an Arabic term originally applied to the ashes of plants from which by lixiviation Carbonate of soda was obtained in the case of sea plants and Carbonate of Potash in that of land plants.
- (III) The most famous panacea of past centuries which dated from Roman imperial times and was used as late as the 18th century, was Theriac, a mixture consisting of numerous ingredients, among them being the flesh of vipers. This composition originally came from the orient, but was made later at Venice, Augsburg and Vienna.
- (IV) Soranus, the anatomist, who was an Ephesian, and flourished under the emperors Tarjan and Hadrian, distinguished himself by his researches on the female organs of generation. He dissected the human subject. He denies the existence of the hymen, but describes accurately the clitoris.
- (v) The most prominent figure in Byzantine medicine is that of Paul of Ægina (Paulus Ægineta) who lived probably in the early part of the 7th century. A work of his, on Obstetrics, now lost, was famous.
- (VI) Rhazes (Abu Bakar Muhammad ibn Fakariya el-Razi, 10th century), a native of Rai, Persia, who practised medicine with distinction at Bagdad, is credited with having first accurately described small pox and measles.
- (VII) In the West, organized nursing does not appear to have formed any part of medical treatment except in so far as the

deacons of the church attended on the sick poor, until the 4th century of the christian era.

- (VIII) The ancient Greeks (before they learnt from the Indian Hindus) and Romans regarded disease as a curse inflicted by supernatural powers and sought rather to propitiate the malevolent diety than to organize the work of relief.
- (XI) Gerbert D'Aurielac, who was later Pope Sylvester II (999-1003) was long active as a teacher of Medicine, at Reims equivalent to interference with proper action.

Call the dreaded note by the name of another, one that he finds no difficulty in singing, and provided that the experiment he conducted tactfully, and that the student does not possess that musical disenimination known as "the sense of absolute pitch," the difficulty will be surmounted, the undesirable muscle contraction will no longer take place.

How often a person is unable to swallow a pill, merely because he misdirects his energy! The student baffled by his own imagination is in a similar position.

It is with mental energy as with muscular. Indeed, the trained thinker is a mental athlete. The physical athlete isolates his movements; the mental athlete so far isolates his lines of thought that he is partially or completely indifferent to other matters. The athlete makes his movements as far as possible merely muscular; the trained thinker makes his labour, as far as possible, merely mental. The athlete, however, needs to make some use of his brain; and the closest thinking necessitates slight muscular action—a wrinkling of the brow always occurs immediately any one realises that he is confronted by a difficulty.

The trained thinker deals with his weight of thought as the athlete deals with his weight of metal—he carries it as lightly as he can, aiming at wasting as little energy as possible.

The untrained thinker's mistake corresponds to that of the novice in weight lifting. Calmness is the keynote of the thinker's attention. The athlete has mobility of muscular movement, the thinker mobility of attention. Effort on the part of either detracts from that mobility.

Thus we find, in addition to frowning, as common accompaniments of attention of the lips, often holding of breath. The

difficulty experienced by stammerers is bound to result in a frown, but some persons who have no vocal impediment are such inveterate frowners, that they never speak without knitting their brows.

Good method must be added to practice to make the athletically strong man. Good method must be added to practice to make the intellectually strong man. In each case there must be a certain aptitude, though good method makes up to some extent for congenital deficiency.

Better are fair gifts with good method than greater gifts and lack of method.

"Genius" asserted Helvetius, "is nothing but a continued attention." Would he not better have said, "Continued attention is essential to the revelation of "Genius"?

Special aptitudes must be present, though without continued attention they would be much obscured. By the cultivation of a contemplative mood such isolation becomes so habitual that the power of recollection is not thwarted, as in the ordinary individual, by the influence of distracting sensory impressions. The knack of recollecting is caught—Try hard to recollect the words of a language new to you, and failure usually ensues—Try hard to remember a poem, or a musical composition, and the effort baffles. Trying hard distracts.

Only by leaving consciousness open, as it were, will unfamiliar ideas arise. "When I compose" (Hoffman would often say to his friends), I sit down to the piano, shut my eyes, and play what I hear."

Leonardo da Vinci (who was not only an artist, but an engineer and a name of remarkable scientific attainments), when brought to a stand by a lack of sufficiently serviceable ideas, was accustomed to stare into a heap of ashes. Almost isolated from his surroundings, his imigination would not be wrapped by the persisting consciousness of sensory impressions, and there would arise into his conciousness just what he wanted.

Even the one sided mental activity characteristic of sleep, by the absence of hindering sensory impresions, has often been of much service.

Benjamin Franklin informed Cabanis that during sleep he often saw clearly the clearing of political events which had baffled him when awake.

Many of the scientific ideas of Burdach (the physiologist) were worked out during sleep, and by Condorcet the final steps of a difficult problem, that had puzzled him, during his waking hours.

Voltaire and Coleridge composed poetry during sleep, and Tartini-music.

Robert Louis Stevenson dreamed his fictions, and Carpenter relates that he was assured by a distinguished artist that he once had revealed to him in a dream the solution of a difficulty which had been for some time puzzling him as to the mode of working out a picture he was painting; the finished work presenting itself to his mental vision with such vividness that, on awaking, he at once went to his picture, and was able to record enough of the impression to find him in its completion.

But in addition to conscious moves of mental activity, the "Continued attention" of Genius calls into active service the back ground of Consciousness. By what Myers termed the "uprushes" from thence, the consciousness of the genius is conspicuously enriched.

The questions could now be put as to why that "middle of the universe," the "Problem of Substance," and the science of the mind, are all unsolvable; because it is a saying well-known to one and all that God is omnipotent, omniscient, and sexless. It is also the deep rooted conviction of the sinless philosophers of old who had studied the sacred literature of the East thoroughly, that the omnipotent and omniscient God could neither be male nor female nor neither—all the objects of His creation are there before human beings, even before they are ushered into this world of ours.

How the oceans, the rivers, the mountains, and the root matter of all matters came into existence is beyond the ken of men and women.

What they know for certain is that they are all there even before their very eyes and nothing more. They also know that it would be beyond the powers of human beings to create them. Therefore, they have concluded that one and all of them should have been created by the omnipotent God for certain, since no one

has ever seen human beings creating such natural objects as the mountains, the rivers, the oceans and so on, nor has any one heard of such human beings.

The wise of the land known as the great souls view in their imigination and by means of their eyes of wisdom to the best of their abilities and powers, that power or being which or who is the root cause of all manifested universe and its or his three aspects, namely creative, preservative and destructive. That causeless cause of everything beyond the creative, preservative and destructive influences, and yet formless in itself is verily the God of all.

Religion is nothing but the establishment of this doctrine among men and women, and those that would reach God, instead of following one aspect of this doctrine began to follow different aspects of the same and hence arose in this world diverse religions; their principles and their dogmatic assertions, and the converts to them.

Innumerable were the followers of each one of those religions, and therefore there arose several teachers and leaders of those religions in course of time.

This is but natural. Though the ways are many, and seekers after the truth are many, yet the goal is surely one and the same, none would deny this fact. From this, people, whatever school of thought they may belong to, began to recognise but one God and that recognition was their religion, so to speak.

It is no doubt a thing marvellous in itself that one and all recognise unity in variety in the manifested universe.

Those that would seek after this supreme being of the universe and who goes by the names of founders of various religious, pointed out to their followers the reflections of these or those aspects of His and never Him in his entirety. Those aspects are verily the established religious of Sevayits, Vaishnavites, Sakyas, Christians, Buddhists, Jains, Muhammadans, and so on, and t'ey come to be regarded by their respective followers as fit object of worship and reverence. It is but that one all powerful supreme being who is worshipped with attributes, without attributes, and in diffrent forms and aspects. He is in fact every one of the powers in the universe.

The innumerable devotees and the several founders of religions according to their mental development and spiritual evolution of bliss par excellence, gave Him various suitable forms and attributes to convey their ideas and feelings to others, and worshipped Him. They pointed out to their followers the path taken and followed to the end by them.

The wise founders of various religions who have 'taught us that this vast universe and every animate and inanimate object in it are but the creations of the one mighty God, have explained the Genesis of the manifested univerce in the following words.

"From the supreme, that without attributes, there arose the one principle with three attributes or Gunas, namley

- (1) Satwa
- (2) Rajas

and

(3) Tamas.

"From the one principle, the five elements, namely Fire, Air, Earth, Water and Ether are said to have arisen. All the animate and inanimate objects in the universe owe their origin to these five elements."

The five Elements—Power divine and spiritual. The potency of the five divine elements of fire, air, earth, water and ether, the primary first cause of all visible and invisible universe and object, is not easy to describe—all living beings live on and out of earth.

The mountains arise out of it and it supplies the necessary food for all creatures.

It may further he said to be the basis for the other four elements, namley fire, air, water, and ether. The poets describe the earth as embodiment of patience, since everything rests, or, in other words, depends on it.

Water is essential for the growth of all seeds and the development of plant life in the world. There is none but knows that water is life and that without water life would cease to exist on earth.

Fire including electricity, magnetism, etc :-

Fire can burn out all things. The sun and the moon radiate light, one of the manifestations of fire. There is a halo of light

surrounding everything in the universe, and it is this halo of light that makes it possible for living creatures to see and be seen. In its absence, there will be nothing but palpable darkness everywhere in the universe. There will be no source of attraction either for the mind or for the desires of people. Seeds gain their form only because of influence of light.

Effort would be rendered fruitless in the absence of light.

Air is also life, and without it there will be no life on earth. Verily it is called the universal life, a significant expression indeed in every respect.

The element ether may be regarded as one that would not be confined to any fixed area or space. It may be said to pervade every inch of space. It may be said to surround and interpenetrate all kinds of matter and control the four other elements in nature. In fact, the ultimate physical atoms comprising all objects and forms in this physical world of ours may be said to swing in the field of ether.

Ether is the medium for conducting sound vibrations. Had it not been for the presence of this ether everywhere in the universe, the four elements fire, air, earth and water would without restraint from one another be drawn into and absorbed, bringing about the destruction of the universe.

The highly potent five elements of fire, air, earth, water and ether may be said to be the indispensable ingredients for the purpose of creation of the universe, and the objects in it. One of the Upanishads says that "Ether gave rise to air, air gave rise to fire, fire gave rise to water which is the source of the earth. Out of this earth, are grown the herbs and plants of all kinds and vegetable life in nature that form the all important and highly esssential food for all animals including men.

All animals owe their existence to the vegetable kingdom, and hence it may be taken for granted that the five elements in nature are the sole essential ingredients for the creation of the universe and all the objects in it." The importance of the halo of emanation of light given to these elements by divine dispensation may be gauged by one and all with a little imagination and mental effort.

The five principles—Human and physical. Out of the five spiritual or divine elements of fire, air, earth, water and ether, arose the plant life, the animal life, and the human being, each respectively higher than the one preceding it, in the scale of evolution.

Man may be regarded as the highet form of creation in nature and the most marvellous, for the reason that he has been given the power to reason and discriminate between right and wrong, though in other respects, such as the formation of the physical body and its various functions, feeling of hunger and thirst, anger and desires and so on, he does not differ from them materially.

It is the feeling of discrimination in man that separates human kingdom from the animal kingdom. A monkey would be a monkey for ages to come, but man is becoming daily more and more superman because of his reasoning faculties and powers of discrimination.

The living power of the emanation and halo of light belonging to the five physical principles may be regarded as having become perfect in human beings, or at any sate highly evolved, and therefore they are capable of deriving the highest forms of benefit possible from the created universe. Human beings possessing a higher degree of light emanation and its attendant powers than the other animals, are at a greater advantage than all other animals.

Even among human beings, the degree of development of this halo of light emanation is not uniform.

There are men and women in this world with different degrees and stages and developments of this halo of light and the power possible from it.

Those that have more development of this halo do generally control men and women of inferior developments of the same.

Herein lies the secret of success or failure in life of men and women is this world of ours.

Mews and Motes.

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DOCTOR'S DIGNITY.

BY

DR. M. R. SAMEY, PH. D., M. D., D. P. H.,

"Yet not a jest that from our pen doth fall Can blind our eyes unto the fact that all Honour and praise by right to him belong Whom we by title of the Doctor cull."

-The Doctor's Rubaiyat.

Dr. Robert Hutchison, consulting physician to London Hospital, said at a lecture in Aberdeen that "so few diseases can be really cured that, if all doctors went on strike for a year, the effect on the death rate would be inappreciable." "In most cases of illness," he continued, "the doctor is really a mental poultice. The number of patients who would have died but for his attendance is lamentably small. The popular opinion that for every disease there was a cure, if only we could find it, was certainly a delusion." This jest at the doctor that he was a dispensable drag on society from a leading medical consultant of the famous London Hospital made me sad:

"I often think—there is nothing quite so sad. As when the cynic calls our Art a Fad: Or when some therapeutic Nihilist Would take away from us the Faith we had."

Rubaiyat-

George Bernard Shaw cynically wrote Doctor's Dilema and Doctor's Delusions and pulled the legs of our prestige and Robert Hutchison, a leading London doctor, digs the graveyard of the profession with his therapeutic nihilism that the popular belief that there is a cure for every disease is certainly a delusion. This medical aberration of the doctor at Aberdeen may be called a new disease of the derided profession and known hereafter as "Hysterious Hutchisonia" which takes away from us the faith we have.

This article is written in honourable extenuation of the noblest profession on God's earth fallen on evil repute by factions within.

In India there are four little words by which medical men are known and their careful study amply repays the scholar to be electic and catholic to the contesting cults of cure in this country for supremacy. The four little words are:—Kaviraj, Hakim, Vaidya and Doctor.

What does the word "Kaviraj" imply? It means a "Raja" among "Kavis". "A Kavi" is a learned man, a pandit, a savant. A Kaviraj is a prince among savants—he is more than merely a learned man, a super-erudite individual. Imagine therefore the wealth of significance of this little word and conjure up your mind's eye, the amount of learning required to be styled a Kaviraj.

The word "Hakim" means and connotes the same thing as the word Kaviraj does. I recall your attention to these words, carried in different countries by men centuries apart, cut away by cults and cultures and yet seeing eye to eye with one another in respect to the final goal.

The third word "Vaidya" literally means one who is versed in the vedas or one who knows and attempts to know Him, the fountain head of all knowledge, that was, is, or will be. The Ayurveda and Atharva Veda are specifically intended for potential members of the healing art. In these days of science is it not an anachronism to go back to the days of Vedas? Not a bit. The Vedas are admittedly the oldest books in the world. We hold that the Vedas contain the gems of all knowledge and that their teachings are in complete consonance with the doctrines of true science.

The first, Rig Veda, indicates to us the methods and the ways as to how we should worship according to the different beliefs. Therefore Rig Veda is the first step.

The second, Yajur Veda, teaches us the way to use the rosary and how to chant the mantras mentally. It is the Veda of ritual.

The third, Sama Veda, teaches us the secrets and the methods of yoga, its practice and discipline.

The fourth Veda, which is Atharva Veda containing Ayurveda, teaches us the control of the mind. As the particles of snow melt into their original elements and flow down and join the river, which passes into the seas, so men like separate particles of

snow are melted by the fire of knowledge of Atharvana Veda, lose their individual existence and return to mingle in the ocean which is Brahman. So this knowledge is the property of Vaidyas. A medical man comes in contact not with a disease, but with a whole man-his body, mind, and soul rolled into one homogeneous whole. Unfortunately, Western medical schools think of disease and body and mind as so many water tight compartmental entities. And yet when face to face with hydra-headed hysteria or neurasthenia (nervous debility), endocrine hyper or hypo functions, we can hardly get away from real oneness of body and mind-let alone the soul which is beyond the comprehension of many. One cannot treat the body without at the same time taking proper notice of the mind too. When an Ayurvedic practitioner treats a case, he takes full stock of what is unaccountably the laughing-stock of the allopathic medical fraternity, viz, the humors (Vayu, Pitta, Kapha), I wonder how we can recognize the internal secretions of the endocrine glands and yet completely ignore the humors, especially since the sympathetic nervous system is gradually coming to its own. As soon, on the other hand, as a Homeopath gets a case, he weaves a pattern of symptom-complex and tries to fit that pattern into that of a drug; the homeopath's system unconsciously looks upon each individual as a body cum mind complex. What does an Allopath do? Is the blood full of malarial parasites? Well, then, quinine and plasmochine and atebrin and tebetrin are at once flashed through. Is it syphilis? Get the syringe! This sort of looking upon patients as disease-labelled soul-less bodies and this sort of quick-conditioned-reflex-response may well suit this age of speed and still-more-speed and perhaps speed-at-any-price and it may be of a piece with the Age of Machines-but it is somewhat unbecoming in rational men.

Dr. Weir-Mitchell's apt lines come handy:—
"Our best have owned the rare dramatic power
Which gives to "Sympathy" its lifting hour;
Go, learn of them, the masters of our art,
To trust that wise consultant, called the Heart!
There are amongst us, those who happily please,
To think, our business is to treat Disease
And all unknowingly lack this lesson still
'It's not the Body, but the Man is ill!"

Hence, therefore, unless you are spiritually trained and unless at every turn in your dealing with human patients, you hold communion with your Maker and seek His guide and inspiration, you are likely to be misled and irresponsible. The world is a manifestation of God Himself. And long, very long before Sir J. C. Bose proved the presence of as delicate a nervous system inside plants as ours is; and proved too, that the line of demarcation between life and so called non-Life, between animate and inanimate objects was a problematical and vanishing entity—I say very long before that, before collecting vegetable materia medica, the Hindu tried to put himself in tune with his Maker so that when he plucked the leaves or uprooted the stem there shall be no unfriendly response from that quarter.

In this year of Grace 1937, when Science scoffs at our Maker and His make up, you may perhaps question my sanity or doubt the propriety of these statements. But, do you know that today the lines of demarcation between heat, light, and electricity are fast dying out; it is now believed that, in the ultimate analysis, all world-forces resolve themselves into rhythmic vibrations-the dancing of electrons round protons, the well-regulated vibration that constitutes radium emanations, cosmic and gamma rays-well, do not these remind us about the "Tandava-Nritya" of Shiva and the eternal dance of Kali, the Mother on the platfrom of Maha-Kal (the Time Eternal)? The magnet magnetizes a piece of iron and this is effected by the magnet so acting on the praticles of iron as to tune them all to those of the magnet itself. A medical man is one who can get his patient's mind to be attuned to his own and sets the vibrations of his own mind to those of his patients. A successful healer of physical ills, therefore, has to fortify himself with a spiritual zone and be charged with spiritual magnetism. That is why the very presence of that physician brings with it hope, joy, and cheer to the mind and atmosphere of the patient's room. Must we wonder then why a healer of physical ills must be a de facto Vaidya?

Lastly, the word Doctor is derived from *Docere*, to teach. That is why those who attain to the highest limits of learning and thus become eligible to teach others are given the Doctorate Degrees. The ideals therefore that are held up by these four simple small words are very high indeed!

The slings and arrows of outrageous fortune that are hitting back medical profession for its sorry sophistication and indifferent vocation to public weal are falling thick like leaves of Allhambara from the profession itself.

Dr. G. H. Pearce in his presidential address at the Royal Sanitary Institute Congress at Blackpool said the other day:

"A large proportion of medicine dispensed today under the National Health Insurance Acts is useless, unnecessary, and entire waste of money.

"Unfortunately the patient of to-day does not believe this and he insists on obtaining his bottle.

"The general practitioner who tells the majority of his patients that they do not need medicine will soon require much smaller consulting rooms."

It is no use blinking at the fact that the health and vigour of our people lies in the hands of the chemist. The medical profession takes a second place. The beginnings of disease go, not to the doctor, but to the chemist—"the half-way house to hospital".

Lord Horder said :-

"From what part of the scientific horizon the light will come, it is not possible to say. The sky must be scanned in every quarter. Perhaps some promising direction has been overlooked. Hah, the physicist, or the chemist, or the biologist, perchance, something that would help them! Or will the lamp again be lighted by that strange and inexplicable flash of genius which scouts all science, because it is itself the mother of science?"

It is possible to say for the medical men of India from what part of the scientific horizon the light had come, has come, and will come. It is from the East. This promising direction has been studiously overlooked.

As Kipling has it in his Secret of the machines::
"Remember, please, the law by which we live,

We are not built to comprehend a lie,

We can neither love, nor pity, nor forgive If you make a slip in handling us you die!"

Doctor's Dignity demands to eschew the lie not comprehended in the noblest profession. Slip in truth has visited moral death on medicine as "Eternal Science."

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CALCUTTA.

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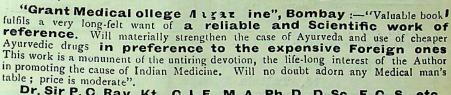
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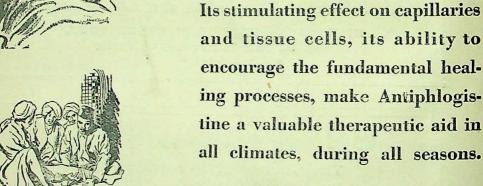


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THE JOURNAL OF AYURVEDA

Vol. XIV.

July, 1937

[No. 1.

Going World

The Ninth Session of the All-India Oriental Conference is going to be held at Trivendrum, the capitalseat of the progressive Native State Travancore, in coming December. Special importance is being attached to it and Dr. Thomas, Professor of Sanskrit of the Oxford University will come down to India to preside over the Plenary Session of the Conference. A novel feature of the Conference this year is that a section is going to be attached to it under the significant name Ayurved and 'Technical Sciences.' As the local secretary of the Conference has suggested, at least twelve Ayurvedic papers from writers of acknowledged eminence in the Ayurvedic world must be read to warrant the creation of this section. The gauntlet has been taken up by the representative stalwarts of Ayurved, and we have no doubt whatsoever in our mind that Ayurvedists will rise to the height of the occasion, vindicating the claims and glories of their great 'Science of Life' of hoary antiquity. Ayurved may appositely be styled 'The Centre of the Circum! ference of Oriental Culture' and as such, it has long been overdue from the Oriental Conference that the propriety of arranging a regular section of Ayurved year after year was recognised with its annual session. Let us hope that the mistake of the past eight years is at long last going to be rectified, and that, as a permanent measure. The Healing Science of the Orient is the glorious heirloom to India, of her ancient culture und civilization, and the origin

of this inimitable gift dates from the dim distant antiquity of human civilization, which first dawned on the sacred soil of India in the conscensus of opinions of all orientalists and indologists. This great beginning at Trivendrum offers the golden opportunity of amply establishing that Ayurved is no archaic art, or crude craft, or archaelogical curio fitted out from the mummy's depth of interment, but a living science of a transcendental kind and a peerless repository of immutable truths, pregnant with deep and infinite possibilities, and heralding to the weary world of to-day, afflicted with the surfeit of material pursuits and mundane ills of its vast humanity, the great gospel of its salutary messages assuring milleniums of pacified and energised life.

But we should regard this memorable occasion of December ahead only as the beginning of the great end to be fulfilled by Travancore. Like the Native State of Mysore, Travancore is planning a university of its own. We do not know how far the Osmania University of the Nizam is sympathetic to the indigenous sciences of Unani and Ayurved. But the Mysore State has not incorporated Ayurved in its 'Versity, which has been in existence for a good number of years, though the Maharajah has been benevolent enough to maintain a Sanskrit College, as also an Ayurvedic College at his Highness's own charges. Travancore's State patronge to Ayurved is well-known throughout India, and let her laudable tradition be consummated in her university recognition of Ayurved by the establishment of a Faculty of Ayurvedic Studies under the university in incubation. Travancore would thus set a unique and epoch-making example to the whole of the two, Indias, native and British. Pandit Malaviya's religious fervour and intense patriotism has been responsible for the creation of an Ayurvedic Faculty in the Hindu University of Benares. Though Madras brags of Central

Board of Indian Medicine, it is not, in essence, worth two brass farthings, till the real recognition of Ayurved has been there by the university. It is curious that organised efforts are not being made there to secure university recognition of Ayurved, though the Presidency boasts of as many as three equipped and reputed universities.

The Swaraj Ministry is now in power in Madras, and its Premier is one of whom much should be expected in the way of India's regeneration, which necessarily includes her own healing science and system. It cannot be the dispensation of Providence that one fifth of the whole human race, which is in India, should helplessly look to medical relief from across the seas. A prominent member of the Madras Cabinet, Dr. T. S. S. Rajan, holding the Portfolio of health, has responded handsomely to our beloved and revered friend Dr. Samey's appeal for supporting Ayurved. Let the response prove really handsome even in the ordinary accepted sense.

Miss Mayo, that ill-reputed Vampire of Imperialism, in her malicious and vile propaganda of inspired and mercinery politics of her infamous book 'Mother India' scandalised Indian Ministries with wholly mendacious reports or half truths worse than true falsehoods.

"The other side of this phase of Indian nationalism is its enthusiasm for Ayurvedic or ancient Hindu System of medicine, under which a large part of the native population is today being treated, more particularly in Bengal and in central and Southern India.

"The Montague-Chelmsford Reforms, however, have occasioned a great recrudescence of native medicine. Provincial Ministers, dependent on popular vote, are prone to favour spending money to erect Ayurvedic and Unani colleges, hospitals and dispensaries. With the Indian

National Congress, claiming that Ayurvedic medicine is just as scientific as modern western science, with such men as Sir Robindra Nath Tagore, the poet, fervently declaring that the Ayurvedic science surpasses anything the west can offer, and with Swarajists in general pushing it forward on patriotic grounds, you get the melancholy spectacle of the meagre appropriations allotted to medicine and public health, in this most disease-stricken of lands, being heavily cut in toto to perpetuate a 'Science' on the same level as the 'Voodoo' doctoring of the west Indian Negro."

The mischievous authoress thus pours her desired venom with down-right lies. Leaving aside the fair ignoramus who indulges in imaginings and ravings deliberately or otherwise, let us proceed to the actual benefit derivable from her ill-meant effusions.

The Diarchical System of Government, introduced by the first instalment of political reforms, gifted by the Matague-Chelmsford scheme of political development of India, can hardly boast of any such events attributed to the then Ministers Would that they were true! Even in Bengal, vauntingly claiming as the progressive and premier province of India, the Ministers of the Dual Regime have hardly been responsible for favourable consideration of Ayurved. Even the worst enmity would not be illiberal to withhold from them this flagrant blame. The controlling weapon of a Faculty and Board of Ayurved was, of course, hurled as a parting kick of the past regime, thanks to the zeal of a Hindu Minister and a few interested people of Ayurved as his henchmen. We are waiting to see how the machinery thus provided will be worked by the worthy (?) wights elected for deliverence of Ayurved from the moras of stagnation. But hollowness of the scheme is incontestibly manifest from the preamble to its

statutes unblushingly reiterating, in no uncertain terms, non-acceptance of financial responsibility on the part of the Government for its furtherance, and characterised by the glaring lack of the least trace of assurance of rights and privileges to acquiescence and registration. In our diffidence and pessimism our utmost support is that we shall be happy if this innovation may, by miracles, culminate in a consummation devoutly to be desired in a province like Bengal.

A happy sign of the times is however discernible that, since we raised our voice in our Hampi Address loudly claiming university recognition of Ayurved, the rising generation of young Ayurvedists of Bengal has harmoniously joined in a chorus for this much-needed fulfilment. Hope the contagion would soon spread to all parts of India like veritable wild fire. We can hardly afford to rest, till our robust optimism and buoyant hope has been accomplished in entirity by the elevation of Ayurved to the highest status of a cultural and life-giving training, which is possible through 'varsities' alone, which is the clear evidence of India's past, also. If the political freedom of India is a desired goal for the self-expression of her people and delivery of a special message to the world and humanity, let us remind our leaders and elders, some of whom eminently hold the reins of India's Governments today, that Ayurveda's mission is none the less important in that direction, and therefore demands all possible support from the resources, now placed in their hands.

Our appeal goes forth to the generous Maharajah and the honorable Dewan of the State of Travancore to incorporate without fail the glorious and time-honoured science of Ayurved in the university, soon to be, in their progressive dominion.

But the immediate issue at Trivendrum in connection with the Oriental Conference must take precedence of our other activities of Ayurved. The Ayurvedic World is not barren of capable men to turn out a dozen of Ayurvedic papers of real worth. Even a gross is not an impossibility. Let the Ayurvedists courageously shed their age-long langour to rally in their formidable strength of merit and culture round the unfurled banner of Ayurved for the glory and vindication of their hoary holy science on the historic occasion at Trivendrum.

In this connection we should request the authorities of the Conference strictly to see that a really erudite Ayurvedic Pandit is elected to adorn the presidential chair of the Ayurvedic Section. A good deal depends upon the scholarship and Ayurvedic worth of the man, who is to guide the deliberations of the Section. A bad choice of any unpopular and unworthy man is fraught with the fatal likelihood of real promoters and of the Section and sincere workers of Ayurved seceding from association and participation, so very necessary to the success of the Section, the inclusion whereof has been secured as a veritable triumph after a strenuous fight by sacrificing and real servants and representatives of Ayurved.

M. K. M.

Original Articles

A STUDY OF SEX PHENOMENON

BY

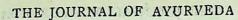
DR. DURGA RANJAN MUKHERJI, M.B.

Calcutta.

-:0:--

(Continued from our previous issue.)

Although the erective phenomenon is undetectable in the females, there may be a spasmodic condition of the vagina, the clitoris being analogous to penis from developmental point of view. A tonic and a clonic contraction of the genital organ permits insertion into the right position, unaided, Mankind has lost its cutaneous and proprioceptive sensation, indicated by his inability to effect an unaided penetration, and by his demand for short, less roomy, soft and smooth vaginal condition. In the quadrupeds there is a performance of the sex act in the posture of their usual movement, whereas in others, a particular position is assumed. The female bears the stress of the male and helps the insertion of penis into vagina by manipulation. In the anatomical peculiarities of animals like birds there exists disadvantage in fertitization. The relative position assumed by quadrupeds during coitus is advantageous for conception. Suitable posture in man also helps healthy and effective procreation. When the posture is erect, spermatozoa have to act against gravity. Depraved taste, regarding the inclination to assume different postures during coitus, is coming into vogue. An erotic phenomenon, in the absence of a female, may be due to thought merely, or due to reflex irritation from within the body as caries. spine, or nerve disease, or outside the body as due to scabies, scratching of thigh or genitals, but may simply be a habitual response at a particulal hour. Sex phenomenon may originate from biochemical effects of the hormonic system in the body. The activity of these glands and their balanced action explain the psychological behaviour of many individuals. As impotence or sterility responds to therapy, so also lustful individulas may be converted into normal ones. In man, psychological inhibitatory



or excitatory factor predominates biochemical, as also the exterogenous stimuli perceived through the sense organs. Excision of the prepuce induces cutaneous irritability, followed by a failure of superficial cutaneous sensation and increase of muscular irritability, finally leading to complete failure but enhancement of psychological thirst. The enhancement of a mental hankering is due to force of habit and psychological drift. It is the painful stimuli which induce the sex partners to enter into a sex-act. So far it is clear that the phenomenon is painful till a penetration is effected. Long heredity of adoptation and a false conception of pleasure in sex-act induce us to consider the stimuli nonpainful throughout the process and throughout the life; it is interesting, in this connection, to raise the question, why does a premature animal immitate a sex act? Such a premature stimulation of sex instinct is the effect of environment and heredity. Love of association with the same sex, outside the procreative period, is no less than attraction for opposite sex, in the procreative period. An attempt at a homosexual morbidity, in extreme instinctive sex stimuli, indicates a sympathy, an excitement of unfulfilled passion, to fulfil the conditions, and enjoy the sensation enjoyable with opposite sex partner, or to experience the joy enjoyed by the opposite sex partner. Ladies tend to assume masculine responsibilities. A cow will immitate the act of a bull. To induce a bullock to effect procreation, a cow will exhibit great masculine instinct. A dissatisfied cow by the process stimulates a male, though unable to display its masculine power, no matter whether due to physical deformity, exhaustion, or structure and stature, Even domesticated animals do not tolerate a homosexual act. Tendency to perversion in domestic male animals is not rare. Some domestic animals, as rabbit, have been noticed to have shown no instinct for nursing their offspring. True aversion, in healthy animals, for the procreative response is unknown. Human being moves by psychoanalysis and convention. Man can control his thought and action. A sex act is dependent on higher and lower centres in human being. The higher centre has an inhibitory control over the lower centre. In animals, any male responds to the procreative need of any female. Among the Muhammadans, a close marriage is permissible. Great liberality exists with regard to marriage among the Christians in the civilised world. Some wild backward tribes

may still be establishing a sex relationship with mother. Such thought even the Christians and Muhammadans cannot tolerate. and the less one thinks of it and believes it the better. To a Hindu, the prefix or suffix, of the word Ma, meaning mother, not to speak of the word itself when direct, is completely passion-subduing. A ruffian in India, if he is a Hindu, will not touch a beautiful young lady, to fulfil his sex instinct, if she accosts him as her son, thus establishing her motherly relationship. The failure of the ruffian to appease his lust may so infuriate him as to rob her of her jewels and kill her in vengeance, but he will certainly respect her womanhood. Long-continued residence of different nations in India has developed in them a high sense of respect for motherhood. The painful disruptive stimuli in the male induces it to enter into a sex-act with a view to enjoy the joy of procreation. Pain and pleasure being relative terms, it is the experience of pain which makes one appreciate the pleasure by contrast. being sensations give rise to particular feeling, by an action on the particular areas in the brain. Removal of a very painful sensation amounts to pleasure also. By psychological modification, through convention, average mankind considers sex enjoyment pleasant, and as such indulges in it. Why is an indulgence to sex distasteful to a Hindu sage? The subject is The actual period of the tactile proprioceptive interesting. sensation is not the objet of sex union, nor does it give the maximum satisfaction. To enjoy the pleasurable sensibility and to relieve the congestion of the distended organ now becomes the motive. If tactile sensation or the enjoyment of friction under insertion is continued for a longer period than usual, as is often practised by certain persons, under the influence of various aphrodisiacs, such as Belladonna, Opium and Bromides, and in some individuals, to receive a false notion of time, by the Indian hemp and invariably in the impotent, sex asthenic or senile and in those having diseases of the nervous system, endocrine system, there is no satisfaction. A disproportional union, with a distaste, or unwillingness or with distraction, may delay discharge specially if the female is older with a lax vagina. A discharge after exhaustion is not a very pleasing phenomenon, It may be habitual in certain individuals due to heredity and constitution, but usually a quick or early discharge is the effect of an unusual development of an uncontrollable passion, and its

forcible circumstatial restraint, or due to diseases of the mind, nerves, endocrines, metabolic or genital organs. A delayed discharge induces, due to exhaustion, a temporary apathy for sex union; the very phenomenon for apathy indicates a remorse for the action—which exhibits itself as apathy. Therefore any pleasure due to discharge disappears but pain persists. A quick discharge induces disgust, and may stimulate a fresh desire, for continuation of the act, resulting from failure to obtain gratification, or to fulfil the demands of the partner, a consciousness of which is pain-inducing, as sex act was resumed considering her need too.

Thus unless there is exhaustion, as happens in quick discharge, there is no satisfaction. Coitus during the exhausted condition of the body and mind is indulged in with unwillingness. A quick discharge is pleasing, because there is an end of further exhaustion. The act throughout the process has been painful; with discharge and cessation of pain of coitus, there is satisfaction but not without a remorse for excessive exhaustion which tells upon the body and mind, as happens with close repeated coitus. So there is no proper enjoyment with friction or with the discharge alone. Had friction been the object of pleasure, its continuance would lead to enjoyment. Nor does the discharge alone cause pleasure, for then a quick discharge would give pleasure and satisfaction. However, pleasure and satisfaction are conditions of the mind. Pleasure is a condition, satisfaction is a state. Pleasure can exist with an action, satisfaction can arise with rest. Hence sex phenomenon, which is an active state with its stages, cannot give rise to a state of satisfaction. A cessation of friction in the midst of intercourse, no matter even with exhaustion, creates uneasiness and pain which can be relieved by the discharge only. Prolonged continuation of friction causes pain due to continuous setting in of nerve impulses to the brain, causing fatigue; and this pain is enhanced by the removal of contrast experienced by the stimuli felt in the prepenetrative stage. Prepenetrative stage was painful, its pain was removed by the pleasurable sensation of penetration, the penetration also appears as pain after a few seconds; a futher resortment to friction appears as pleasure, by contrast to the pain of penetration sensation only. The

continuance of friction becomes intolerable as such to relieve the unbearable continued pleasure sensation, which appears as intolerable pain when a relief is urged for, and with the discharge, the enjoyment is experienced by contrast.

In case of a quick discharge, there is no such pleasure. Why? because the contrast in the stages was unappreciable. A prolonged pleasure sensation is unmaintainable, it causes an appreciation of pain finally, instead of pleasure. Theoretically, a sex enjoyment will be pleasing, provided there is a discharge simultaneous with approach of early signs of fatigue. The conception of early signs of fatigue is a relative term with respect to individual. Psycho analysis reveals it to be the exhaustion of sex intercourse, that we finally and conclusively aspire Exhaustion is painful, therefore a sex act is a painful process in the entire act, from excitation to fulfilment and to a state following discharge. Fulfilment of the completion of sex act is not a pleasure. An early dicharge induces a further stimulus for immediate or later resumption of the act, thus commencing the painful cycle of the sex phenomenon. Fulfilment due to fatigue after discharge after a prolonged coitus is a remorse for causing physical and mental suffering, leading to a temporary state of aversion. The state of aversion is a painful state, and as a reaction, it sets up quite early another stimulus for sex gratification, causing a restart of the cycle of sex phenomenon. The enjoyment of an orgasm leads to an elatement for such phenomenon in the future and therefore this is an upkeep of thought for sex which commences the cycle which torments. The condition of onset of fatigue is a vague term. It is a relative term and varies with the appreciation of individuals, due to individual peculiarities. Practically the phenomenon appears either as fatigue or no fatigue. Thus enjoyment of sex phenomenon depends on the fatigue of the nerve and mind that invariably follows the whole process of the cycle and hence it is a painful process. A further detailed narration from a study of sex psychology of a large number of individuals reveals the following peculiarities.

The habit of repeated coitus in the same insertion may develop into a habit for the need of a prolongation of the period of intercourse. There is a lot to know about the happenings

and effect of such coitus. There may be extreme supposed enjoyment or nil. The enjoyment is the pain of exhaustion, the pleasure of repetition is the manifestation of an irritable weakness leading to a suicidal mania, due to temporary addling of the brain. The repentations made by persons under petit mal or grand mal under the trance is of no value. Ejaculation in dreams or in masterbation gives only remorse and leads to the stimulation of a keen desire as also sodomy. Everything fails to satisfy, when coitus under intemperance is resorted to. Disire may reach so high as to induce bestiality. A second discharge is a matter of delay. The resumption of the second act is due to the effect of an early discharge by the male and may be due to a strong psychological stimulus, a forcible abstinence, when the effect of first coitus fails to indicate a cessation. The process may be continued, when the second discharge both for the male and the female is greatly delayed. However, orgasm under such phenomenon is rare, and if the process is continued till there is a second discharge of the male, following the discharge of the female, a rivalry of passion in the female may be stimulated in the female, showing the instint of the spider. If there is an expression of inability to fulfil her desire by the continuace of the act till her satisfaction, there may be an instint in her part, to put an end of him with the help of others, to meet with the fate of the male bee.

If the semen ejaculated out by the first discharge is ejected outside the vagina, a quick discharge by the male and female may occur as it awakens a keen thirst, but the friction becomes very painful to the male. A third act after the peaceful touch under lubrication may be still longed for. If the semen thrown out by the first coitus is permitted to flow in the vagina, the lubrication, unusually delays the phenomenon; the exhausted male under circumstances agrees to a reversed position, in order to transfer the physical strains of coitus on to the female, who readily accepts it, as a passionate male over a female performs her unusual job like a monster. It is stated that if conception takes place, in the posture, creation of an unuch is the effect. Modern Science has not yet been able to declare what determines the sex of the foetus. Several theories are indeed forthcoming. Assumption of reversed posture is prefered

as the excessive lubricating matter is thrown out of the vagina by the process. It is practical also to avoid impregnation, though sometimes others are with the conception that it facilitates coception. Muhammadanism abhors such a practice, Hindus declare that such a process affects the procreated being with a deformity of body and particularly of sex development and induces disease in the couple. The assumption of these postures are the effect of Paris pictures particularly. Man's satisfaction is the effect of muscular fatigue. Woman's satisfaction is with the advent of pain. Therefore a reversed posture can never satisfy the male as also the female. In female, such a lattitude indicates the man's physical inferiority and impotence and the supposed pain being absent, there is a persistence of the desire for a continuance and frequent repetition of the act. A medical man knows the effect of the loss of semen and indulgence to sex. It is not merely the physical exertion at the time of coitus, but something more. Such coitus in an abnormal posture tends to induce disease in the male. The possibility of a venereal infection, specially of Gonorrhoea in impure contact, would be certain. Excluding the chances of venereal infection, these would in right time develop prostatitis, orchitis and incontinence of urine, due to affectionof sphincter vesicoe, as a result of local and nervous involvement. Irritability of the genitals will increase with a consequent decrease of the power of the maintenance of erection and power of a normal forcible ejaculation. As a result of strain, under pressure, which such feminine individuals feel shy to speak out. intra-abdominal and intrathoracic changes start. After a short period of such unusual practice, he fails not only to discharge his manly responsibilities but becomes crazy, perverted, and falls a victim to many professional women, degrades into debauchery and finally dies of manifold suffering. Education in the females teaches the females to be equal to the males in this respect too. perfectly normal girl should have a discharge within a reasonable time just prior to the discharge of the male or with it and the phenomenon depends on the teaching. A training to induce vaginismus is also harmful; it develops an unusual passion for the female and the phenomenon is painful to a normal male. Her satisfaction should rest with the discharge of the normal male and such a match would be an ideal one.

Unfortunately such a match cannot be determined and the couple unsatisfied have no other alternative. However this is bad but not worse. Satisfaction there has not been to civilized women after a dozen of divorces. The development of a slave mentality among the males and a love of freedom by the females like the ladies of the civilized free countries have been affecting the Indians tremendously.

As a result, the nation may suffer tremendously in the future.

Sages recognised that passion cannot be suppressed by the development of a feeling of hatred or aversion. Bitterness or hatred being low feelings tends to overcloud the mind with other low instincts and therefore begets passion. Thus they taught to love and respect fair sex with a motherly feeling and keep apart with a sense of recognition of the frailties of human mind. Procreation is a necessary demand. Abuse of sex causes a tax on metabolism, thus increasing an economic crisis.

Sastric conception of the Sex enjoyment.

Sex enjoyment has been compared to the enjoyment that a dog perceives, while it chews a piece of dry bone in a grave-yard. As a result of chewing the dry bone, the injured gum bleeds while the taste of the oozing blood gives a mental satisfaction to the dog. Man by his loss of vital semen enjoys eex at the cost of his health. This is a point which very few realise, for which man seeks out enjoyment in various ways and processes in vain, for the enjoyment comes out of his own loss, which is a constant factor. Hindu teaching declares Sex indulgence only as the procreative need, never with an aim of sensuality. An attempt at abstenance should be the prime motive while complete abstinance is difficult without a process of self-culture. Semen is difficult to be retained in the body. Situation of semen in the body is like the stability of dew drops on auram or plantain leaves. Really its demand for discharge makes one fickle. Semen can be preserved by a complicated yogic process. The anatomical nature of the parts narrated does not admit of an anatomical finding. However it can be worked out that by the adoption of the process, the sex gland activities may be reduced to the effect of the ligature of the vascular supply of the male genital

glands. The coincidence of Ira, Pingala and Susamna does not admit of an anatomical explanation. A practice of the yogic system with these conceptions permits of a super-human attainment. The Pancha Makar Sadhana of the Tantra Sastra is not the process for enjoying women and wine, but something more, as will be shown in the yogic system (A study of the yogic processes). The practice of Khechari mudra, enables one to the testing of Soma Rasha, specially with the head down and feet up and the practice of the process leads to the ascend of Kulakundalini, which normally lies with its three turns and a half, obstructing the lowermost opening of the Susamna.

The practice effects a stabilization of the mind, converting it into a static condition. The ability to continuance of Brahmacharyya depends on being urdhareta. Stabilization of semen can be attained by the curious process of absorption of Reta Bindu and mixing it up with Raja. Brahmacharyya is the highest religious culture and its attainment is the step to Holiness. A Urdhoreta is successful Brahmachary or one who completely subdued sensuality. He can ignore the ills of life. Practice of Yoga without Brahmacharyya is impossible. Success of Brahmacharyya without Yoga system is equally difficult. It is a matter of regret that some modern ascetics do not practise Yoga, which in some cases accounts for their failure in life, like the missionaries who practise celibacy. Periodical flow in the female indicates their regular need. However, some Bhaskerananda, never initiated one unless one had the experience of married life, because the attainment of the power by Yogic system in the absence of sex experience may do more harm to the individual. In the males the advent of puberty is an imperceptible phenomenon, perceptible only in the sex exciting environment. The onset of menstruation absolutely indicates a procreative demand by the constitutional unrest. The training of abstenance in Gurugriha never gave the young disciple a chance to development of a consciousness of sex. Through psycho-analysis in married life, they could discern that there was no real pleasure in sensuality. They were united with girls before maturity by marriage bond but had only chance on the 4th day of mestruation, with the reach of puberty of such girls. Girls were taught so that the union with husband was a procreative need and its indulgence was a sin. A marriage union, before puberty is reached, never gives a chance for the development of acute sex feeling and brutal passion in early youth leads to severe impulse which awfully distracts an inexperienced. Passion, however, inspite of early marriage, develops later on in life, when long-standing familiarity, among the united couple, breeds contentment every way. A forcible physical and moral restraiant is harmful as it prevents the normal development of the human feeling. Many queer individuals have become normal after long years of family life with wife and children. Charity begins at home. From one's respect to mother radiates love for motherhood and finally for womanhood. The present system of the administration of law and justice by the Govt's, favourite community gives little chance for the repression of the ruffians and moral degrades.

Removal of the purdah system, so essential for hygiene and politics, cannot be effected, unless the society develops some power to defend womanhood against oppression.

A development of the thought is degrading

"Nearly all great men of present and past times, including great writers, artists, famous generals, etc., have had highly developed sexual proclivities. Their high grade intellect offers an enormous contrast to the inferior mental qualities and feeble intellect of the castrates".

It is well to recall that a man may be giant in every respect, and therefore they do not come under the category of normality. Furthermore, sex abstinance does not lead to the effects of castration. It is the internal secretion of the testes which works about the morphological and psychological activity of an individual. There are psychological points of difference between an eunuch and a castrate, that depends on the age of castration. Artificial methods of destruction of the functions of ovaries and testes have been discovered.

While Mahatma Gandhi staunchly supports the need of Brahmacharyya, one cannot fail to recognise that suppression of sex in an individual with a highly developed sexual proclivity will mean a severe loss of energy, which, when spent in other

spheres of life, would produce satisfactory result. Men with high business or political activities should not be mercilessly deprecated for their sexual proclivity, for at present economical and political needs stand supreme.

Effect of Sex activities:

Sexual activities react on to the Medulla oblongata and the cerebellum. Cerebellum regulates the coordinations of the body. The medullary centre governs the activities of the vital organs, and systems, as the cardiovascular and the respiratory systems. A sex impulse also sets up a strong stimulus to other parts of the brain, particularly through the psychic area. The phenomenon reflexly sets up a strong action on the lower spinal centre. Sex motivity stimulates the centre and the cord. Sex activity exhausts the centres. There is a vasomotor as well as a metabolic and a hormonic activity, There is a physical exhaustion too. There is a loss of important constituents of the body, as semen is rich with albuminous substances, Nuclein, Lecithin, calcium and phosphorus, etc. There have been anaphylactic symptoms, as urticaria and severe vasomotor disturbances as a result of sex act, in unhealthy state, as also during menstrual period. Disorders of metabolism, vasomotor phenomenon, in conjunction with a strain on the endocrine glands, specially when associated with nerve and muscular fatigue, lower down the body resistance. Hence sex indulgence when associated with hard work and improper food, in the absence of fresh air and sun light, leads to the development of wasting diseases like Tuberculosis. Physical strain during coitus is also an important factor for both the sexes. There is also a need for sex restraint in the brain-workers too. Sex indulgence removes concentration of the mind, and accounts for mental deterioration among promising youngsters.

Development of passion may be the effect of a radiation of prolonged complicated thought, which may so excite an intellectual giant, that he may exhibit temporary maniacal sex instinct. Abnormal restraint of sex, in individuals, doing excessive mental work, reflexly develops uneasiness and distraction. They by their prolonged confinement or absorp-

tion in thought, develop a hypersensitiveness (of the mind) as a result of prolonged exclusion of stimuli, particularly through the sense organs, from outside.

A study of the life of saints :-

Many sages on earth, never entered into a sex act - as Ramkrishna Paramhansa, Tailanga Swami, Sankaracharyya, Bamakhepa, Javan Haridas. Tulshidas's uncourteous remark was :- "Women are charms for the days, they behave as tigress at night. Man blindly tame these tigresses at home that suck their blood. Chaitanya married a second time after the death of his first wife, with whom he passed his family life, with his mother and wife, without children, in love and peace for several years, before he renounced the world. Buddha and Bhaskaranada Swami took to asceticism, after the birth of their first child. Tailanga Swami and Bamakhepa never married as also many sages in India, so also Christ. Catholic Missionaries in Europe do not marry. Ramkrishna entered into a ceremonial marriage, but accosted his wife as mother. He violated the Sastric teaching regarding a husband's duty towards his wife. He forsook his responsibility regarding the procreative need of his wife to beget children. His sexological knowledge admits of explanation, provided the psychic continuity of past life accepted. Since boyhood, Lokenath Brahmachary his life under his religious teacher. He had after several years of religious training an opportunity for free private association with a young beautiful widow. Within a few years of his stay with her, he left the place. His preceptor wilfully brought him opportunity and now being satisfied of his appreciation, gave him further training in a secluded place away from human habitation. The teaching of Lokenath Brahmachary as depicted by Kulada Nanda Brahmachary is diabolic. Bijoy Krishna Bramachary took Brahmacharyya later in life. He lived with his wife and childreh, although in latter part of his life, he changed his relationship with his wife. He has been recognised as a big Saint. Leaving his own body in the state of Samadhi, Sankaracharyya is said to have entered the body of a departed king and gained practical knowledge of sexology with queens of the dead king. The life of Ramprasad illustrates that a family life is no bar to highest religious attainment. Christ's life and teaching in this

connection are superhuman. Bejoy Krishna Brahmachary insisted Kuladananda to perpetuate celibacy in the midst of frank allurements. He was victorious by faith. Viswamitra in the stage of prolonged penance and self-denial procreated Practice of Brahmachayya by the complete surrender of body and mind to God by absolute faith seems to be the safest method. Practice of Brahmacharyya by Yogic process alone may lead to a downfal, due to attainment of power. The famous Hatha Yogi Haridas Sadhu eloped with the queen at the age of 150 and as a matter of shame, put an end to his life. Protestants as in the Roman Catholics, while sages, while crucially tested satanic damsels, have exhibited their inability to erect the penis and have, as a matter of challenge to such report, exhibited before spectators and disbelievers very strong potent sex organ. Tarakrishore Chaudhury, a former advocate of the Calcutta High Court (Santadas Babaji), has refered to such an incidence in the life history of Katiadas Babaji. Practice of the avoidance of Austo-Maithun by act, thought and speech is the teaching of the sastra. Avoidance of thought and association with fair sex is absolutely necessary. A single nocturnal incontinence frustrates Bhaskerananda Swami Saraswati refused to Brahmacharyya. initiate unless one bad a family life. Adultery following war and its effect on society has been refered to in Gita. What Lokenath Brahmachay spoke to Kuladananda and others as refered to in Sadh Guru Prasanga has been interprated by Bijoy Krishna in a different way. His teachings might have been Experiences of Baradia Baba and Bijoy Krishna in the practical field of struggle were not the same.

Diet greatly influences our sexual aspect. Sages took animal aspect. Sages knew that plants have life. Some sages took animal food in some form. The diet prescribed for a widow is milk, vegetable, cereal and fruits. The food contains plenty of vitamins. In some missions, Sadhus sometimes take fish. The idea of replenishing sexual excess by the taking in of rich and nutritive food is unscientific, as it taxes on the metabolism and excites further sex activity.

(To be continued.)

MEDICAL FACTS

By

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Balangoda, Ceylon.

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(Continued from our previous issue).

MIND AND MATTER.

Smell, the most prominent of the characteristics of earth, taste the most prominent characteristic of light (fire), the sense of touch the most important characteristic of air, and sound the most important characteristic of ether, are all in sufficient degrees of development in human beings. But in the case of other inferior animals only one—and never all together as in the human beings—of the above characteristics may be found developed at best most prominently. At any rate, it may be safely said that all the developed powers of animals are found in human beings and in their enjoyment, and therefore they occupy the highest position among all animals given birth to by the use of the five physical elements.

Even as the higher devas may be said to own and possess perfected light emanations, and their powers from the spiritual plane, and the lower devas imperfect light emanations and their powers, human beings, highly advanced and evolved, may be said to own highly evolved aura of light, while human beings of poor evolution have only poorly developed halo of light around them. Further, human beings have, though in different degrees of development, superior and more highly evolved aura of light, and its potentialities and possibilities than other animals of the creation. Man may be said to be endowed by nature with the life and power of the five physical principles next to those principles themselves.

God and man. Human beings have absorbed and assimilated the power of the five elements, manely fire, earth, water, and ether.

All creatures, with the exception of human beings, are quite unable to absorb and utilise the principles of the elements in various substances, since they are powerless to do anything of the kind.

The incapcity of the lower animals to ward off evils coming to them naturally as men and women do should go to explaing our meaning while the other animals cannot help undergoing difficulties and troubles that may come to them. Human beings by taking precautions and remedial measures can keep troubles arising from physical objects at arm's length, so to say. Further, they may make use of those things in their every day lives. All these facts are known to one and all—Dame nature controlled by men obey them readily in everything.

The all-powerful matter, root of all creation, is under the human thumb and therefore the human power may be said to be marvellous indeed!

He who created matter formed of the five elements is God. He who is benefited by use of that matter is man. And yet man is born through and out of that matter only. Rising out of matter, and nourished by and developed from the use of matter, man is not without the power to control and command that matter whenever and in whatever way he may choose.

Knowledge is power, and man has knowledge. The knowledge in man is far advanced than that of the lower animals of creation. Therefore it is that he is capable of controlling nature while the other animals are quite powerless to do so.

Matter is what is created by God, and man owes his origin and existence to that matter. The matter which is between God and man is controlled and commanded by man in spite of its stupendous powers and strength.

Man is quite close to God because he has become strong by his capacity to control the divine powers and forces of nature as He does, though in a very small degree.

He has bridged up the gap in the divine nature between him and God, and therefore we say that he has come very near to God.

From the fact that he has absorbed all the vital light from nature and has become a separate entity, man is enabled to approch that first and fremost God, the bestower of the life principle to all creatures. Therefore we may say that the relationship between God and man is more intimate than the relationship between God and nature.

Hence it is that man naturally comes to be possessed of the capacity to utlise nature in any way he chooses.

In conclusion let us remember that Sri Krishna has said in the Bhagavath Gita that there could be no happiness for one without that mental equipoise.

Therefore everyone should try his or her utmost to win that condition of calmness of mind. To the person whose mind is unaffected by the dualities in nature such as pleasure and pain, prosperity and adversity, and so on, there cannot be anything more to be gained. He would in fact have gained the highest of desires possible for a human being.

The quintessence of the teachings of all religions and philosophy when put in a nutshell comes to the acquisition of Santhi which would unify everything, the biggest and the smallest, and which would give bliss to the Yogi, entire satisfaction to the Bhogi, and health par excellence to the Rogi.

Bhakthas merge in their ideal duties by Santhi. The bliss of Samadhi highly extolled by the ancient sages is nothing but the calmness of the mind, steady like the flame of a lamp in a place free from any draught and steady as a rock in the midst of a turbulant ocean. In the words of a mighty personage, "Sweet would be the rest between the wings of the great bird OM through eternal ages."

The sea does not submerge the earth because of this Santhi. The Earth remains intact because of this Santhi. The stars and planets do not fall on our heads because of Santhi.

Dame nature's Santhi may be said to keep everything within particular bounds and thus make life possible in this world.

The experience of many besides myself points to the fact that "the power that works within us" may be made by practice, as obedient as servant for literary purposes (for instance) as every one, I presume, will admit it to be in finding and controlling our footsteps. If, however, the question be put:—Why do the evolved ideas arise into consciousness? No complete answer seems forthcoming. It seems clear, however, that the prominence of other ideas, especially those directly derived from sensory impressions, are a hindrance.

It is evident moreover, that hindering impressions wrap the imagination (which is dependent upon recollection) by preventing the uprush of unfamiliar ideas. A train of ideas somewhat resembling what obviously occurs unconsciously, not unfrequently is conscious, provided the attention be withdrawn more or less completely from the contemplation of external objects, for example in sleep or reveries.

I said "somewhat resembling" and not "like" for, brain-work apparently needs a certain slowness and intensity to be conscious to the individual; it is the dominant train of ideas that gives visible change of expression to the countenance. There is another group of fact which lends a great degree of probability to the theory of unconscions brain work, and which closely concerns my subject. I refer to the origin of Mind. The newly-born babe has no ideas—only the potentiality of acquiring them.

Sensation is the basis of knowledge. The earliest movements of a child (e.g. its start at a sudden noise, its cry of hunger, its sucking at the nipple) are purely involuntary.

As it develops, other predispositions appear, also moods suggested by expressions of countenance, tones of voice, etc. Its assimilated ideas gradually establish associations; reflections arise, conscious likes and dislikes appear; it desires. Henceforth it possesses a will. It may will movement or inhibit it. Within increasing limits, volition is bound up with physical response.

By conscious repetition, habits are formed. Volition continues to perform and acquire according to individual characteristics and external circumstances. "Nature is stronger than nurture," expresses the truth that some predispositions are ineradicable by any training whatsoever. No habit, however, is formed without a slight predisposition to it; men indeed are made up of much the same ingredients, though the proportions differ. Many a miser, who takes little interest in aught save the accumulation of wealth, began by establishing the laudable habit of Thrift. (Virtue shades into Vice). This side of the matter is taken notice of by the proverb which assures us—One year's seeding, seven years' weeding."

To admit that a character is to any extent whatever transformable is to tacitly assume causality in the realm of the will.

The fierce battle which has raged regarding the freedom or otherwise of the will, like many other battles, would never have occurred were not words compelled to take the place of ideas.

"First, define four terms" was the late Cicero's injunction; and that definitions are useful, who can doubt? Still, one cannot define witbout introducing other words which, to be consistent, should also be defined, and so on ad infinitum.

An acute sophist, if so inclined, almost invariably has an opportunity of pretending to misunderstand, and a stupid person of really misunderstanding.

Add to this difficulty of preventing a false issue being raised. The fact that the using of words without attaching any clear signification to them is a frailty, very common to humanity, and one is in a position to better understand the contentions of both sides.

What is meant by "free" as applied to the will? If by it is meant that the individual is capable of choosing, no fair objection can be raised to the term. But choice is a decision depending upon preference—not necessarily upon liking, for we may have to decide as to which we take of two or more disagreeable

courses of action. Preferences depend upon organisation, so causality is not avoided.

Turning from the terminology of Libertarians to that of their opponents, one finds in the word "necessity" a source of misunderstanding. To say that a person takes a certain course of necessity seems to infer that outward circumstances force the individual concerned to act in opposition to his will, whereas they are only a factor in the formation of volitions, the other factor being individual characteristics.

Surely no being, who can reason, imagines that his own or his fellow men's actions are purely fortuitous. Such a persuasion would reject alike arguments addressed to the understanding, and penalties intended to intimidate and so influence. Surely all believe that conduct serves to reveal character, what is apt to be lost sight of is the other side of the matter. The man is the agent, it is true, but his thoughts and deeds rest on a two-sided course—individual characteristics combined with external circumstances.

Not heredity alone, nor environment alone, but the play and interpay of internal and external circumstances make a man whatever he becomes.

"All successful men", wrote Emersion, "have agreed in one thing"—They are causationists. They believed that things went not by luck, but by law; that there was not a weak or a cracked link in the chain that joins the first and last of things.

A belief in causality, or strict connection between every triple and the principle of being, and in consequence, belief in compensation, or that nothing is got for nothing, characterises all valuable minds, and must control evey effort that is made by an industrious one.

The most valiant men are the best believers in the tension of the laws. 'All the great captains', said Emperor Bonaparte, "have performed vast achievements by conforming with the rules of the art—by adjusting efforts to obstacles."

It depends upon organisation and external circumstances whether an individual acts on first thoughts, after due reflection, or is excessively cautious. The very suggestible are apt to go to both extremes, according (respectively) to whether they are acting immediately from another's initiative, or have to decide for themselves.

The vigorous intellect strikes out the middle course, and is therefore original.

Involuntary processes, however, have much force in all minds. Cutting with scissors is often accompanied by simultaneous movements of the jaws. Children, learning to write, often makes imitative movements with their tongues.

Medical men sometimes find themselves imitating the muscular movements of women in labour.

Laughing and yawning are infectious. Emotion in others tends to raise a like feeling in us. A combination of imitative action and feeling often gives rise to voluntary action.

Enthusiasm in members of an audience is so well known by performers to be infectious that many hire persons to applaud.

Voluntary applause from a considerable portion of the audience may often be thus obtained. A large audience is commonly a demonstrative one.

That profound student of human nature, the celebrated Earl of Chesterfield, was of opinion that, it "is not conceived how many people say things at first, because other people have said them, and then persist in them, because they have said them themselves. We are in truth, more than half what we are", he declared, "by imitation."

Charles Darwin wrote, "I put my face close to the thick glassplate in front of a puff-adder in the Zoological Gardens, with the firm determination of not starting back if the snake struck at me; but, as soon as the blow was struck, my resolution went for nothing, and I jumped a yard or two backwards with astonishing rapidity." "My will and reason", he says, "were powerless aganist the imagination of a danger which had never been experienced." Probably the springing back was a valuntary action. Whether so or not, the incident illustrates the close connection that exists between imagination and belief, and therefore that suggestibility is common to all minds. The mere fact that reassurance by reflection is needful shews the effect made on the mind by imagination.

The contrast should be drawn between a vigorous and a very suggestible mind.

The vigorous intellect has quiet and comprehensive thought; a very suggestible has but slow and contracted thought. The vigorous intellect receives the greatest shock from an idea, but the reaction is more rapid and complete. The very suggestible receives but little shock (in some cases does not grasp an idea), but reaction is comparatively slow and less complete.

Reflection, I said, is needful to overcome the effect of imagination. The young child believes almost anything; it has little food for reflection to fall back upon. Dogmatic statements easily take root during one's childhood. Accumulations of such impressions bar the path to the acceptance of contrary ideas. Thus, unless an adult has been convinced by a true education that he is fallible, and that the superficial and profound aspects of a matter are often totally at variance, the older he becomes the more deluded and bigoted will he be on many matters that do not come within the range of common experience.

So thorougly is the average person convinced that his own views have a superior claim to belief, compared with those of other persons; that the orator who successfully attempts to inculcate his own views is on his guard against arousing prejudice by at once attacking the impression he is desirous to uproot. On the other hand, he strives to find a point of common agreement, so that a helpful sympathy, may be aroused. That point gained, he gradually presents his ideas as the minds of his audience become prepared for their reception.

Such a course is prudent, though sometimes unfair, for under the banner of seeming candour, the unscrupulous orator may artfully (artfully) introduce much sophistry.

"The world", declared Beaconsfield, "is ruled by rhetoric, not by logic."

By a process somewhat similar to that just described, are explainable those effects of attention which come about without the voluntary co-operation of the persons principally concerned—I will proceed to explain.

To every mental state there is a bodily equivalent. The famous Surgeon John Hunter said, "I am confident that I can fix my attention to any part until I have a sensation in that part." By imagining a feeling of heat in the feet, it is possible to warm them. It should be noted, however, that to thus induce a feeling of heat is easier than to similarly make the feet cold, for, to think intently of any part of the body tends to cause an increased flow of blood, a fact which is taken hold of and utilised in the best systems of physical culture and remedial exercise.

Review of Book.

यौगिक संव व्यायाम।

A book in Hindusthani published by कैवल्यधाम श्रायम, Lonavla (G.I.P.)
moderately priced at As. 8 only.

It is a translation by Pandit Bhagabati Prasad Pandey, B. A., from the original by Sri Swami Kubalayananda. As its name implies, the excellent book deals with the modes of physical culture conducive to থীনিক বাঘনা or spiritual culture. It is furnished with a large number of illustrations showing actual demonstrations. The book deserves to be read and followed by those, who are interested in these practices and exercises. Detailed explanations and instructions have been given. The printing, get-up, etc. are quite nice.

HEALTH TALK

BY

DR. G. L. DESHMUKH, M. B., B. S.

Bombay.

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Look here on this picture and on this !- Shakespeare.

- 12. The ancients used to search for one single thing for a number of conditions. Formerly all merged into self-torture, finding out evil spirits for benefit, getting charms, acquiring power to control others through the agencies of evil beings, ghosts, (e.g. Phooka or Pooka or hobgoblin, goblin, Gog, Magog), talisman, amulet (velvet-belt sold to-day for easing the appearance of teeth like black silk thread of Kashee, Tawees, Golden rose for blessings, Magatama of Japan), all enquiry and search ending in religion, God (or in corruption, bigotry, fanatism, idolatory, extreme material satiation and hell).
- 12. We now seek a single specific item at fault and redress the evil. Take for instance the want of ovary and by replacing or supplying its secretion by animal (mammalian) equivalent. liquid or dried, as a whole or extracted part as powder or crystallised, we can cure obesity, depression, exhaustion, sterility, frigidity, dysmenorrhoea, incoordinate spasm of uterine muscle, menorrhagia, metrorrhagia, adiposa genitalia, hypoadrenia, asthenia, low blood pressure, fatigue, amenorrhoea, genital hypoplasia, due to ovariotomy with appendix, disuse, functional insufficiency, hypo or hyper secretion, loss of control, infantile ovaries due to arrested or inproper development. quiescence as in widowhood (widows by arrest of function of generation of progeny get obesity), disturbances of old-age, climactric troubles, cravings and irritation due to man-wantlife of a spinster, seminally and antagonistically unsatisfied female-or due to abuse, naturally not fed owing to

inequality of age, dyspareunia, differences in natures, so that we can correct depression, melancholia, enfeebled nerve power, impotence, sexual neuroses, hypoadrenia, low blood pressure, sexual neurasthenia, lost vitality, premature debility e.g. white hair, falling of teeth, early grey feelings, wrinkling of skin, early cataract, unduely shy, unsocial, reserved, studious, emotional, unmanly, sensitive, undetermined, ssthenic, stiff nature or non-sympatheticotonic, lean, spare, dry, cracked-skin person due to testicular deficiency. insufficiency, arrested growth or development, self abuse, perverted mentality or introvert nature, asexualism; or abort such mishaps as mania, insanity, hyperemesis gravidarum, hypogonadism, habitual miscarriages by a preparation corpus luteum found in urine during pregnancy. "Gomuttra" is advised by Ayurveda to act as a fixing, gluing agent that ameliorates menstrual deficiency by oestrus producing ovarian follicular hormone, an ester of ovarian hormone, reinforcing luteal hormone with mamary product. We prolong "safe-period" when ripening of Grafian folliele, extrusion and arrival of ovum to the uterine bed is suspended or conception does not occur owing to non-appearance of ovum spermatozoon to fertilise or support lactation when suckling is essential, prevent subinvolution, menacing uterine oozing and delayed menses. We can overcome haemophilic tendencies by administration of ovary to men on the data that women possessing ovaries donot get haemophilia and transmit it to male issues only; but here we must pause and state that males have no ovaries, only a few men are haemophilic heriditarily, while majority of men donot bleed spontaneously. Women bleed every twenty eight days, discharge toxins, clear their land for the embedding of full-blooded, fertilised ovum. So it is a question if giving of ovaries to males prevents bleeding diathesis or the testes possess bleeding or controlling hormone which needs no monthly bleeding for three fourths of a life-span as in a woman. Does the one or the other act as a snake-venom-a coagulating, adhesive, increasing, quick-setting agent or factor like Calcium, Zinc, Bismuth, Matico, Iron, Hammamelis, Adrenalin,—the reverse principle is found in mosquito saliva, leech. We can give relief on the basis hirudo

complementary and supplementary actions by use of testes in old women, widows, spinsters -females not satisfied or fed, by flooding them with an equal, opposite, acid dischargevaginal being alkaline, the use of acid contraceptives, not the foamy ones, giving rise to a hurdle-race. We can stop excessive bleeding by use of placenta procure; involution of uterus after delivery prevents agalactia or deficient milkflow, atony of uterus, prolonged menstruation (Note: -beach, cow, buffalo lick off after delivery). We can treat vesical irritation of prostate; thus if endocrine stuff is not available, ergot is often found useful in inadaptibility, nervousness, flatulence, anorexia of women between thirty and fifty as it acts on involuntary muscle and autonomic unbalance. We are able to overcome dyspepsia, achylic chlorosis, achyliagastrica, anaemia, aversion to liver preparations used for anaemia pernicious or with iron, copper, manganese for secondary anaemias, by giving dry, fresh stomach tissue or by combining it with liver (use as advised by Minot and Murphy) as suggested by Locke, Townsend, Castle (Castle's internal factor or anti-anaemic substance is in gastric juice in the presence of meat produced Americans consider it to be in stomach-wall stored in liver depot) or by animal blood-haemoglobin-of course used by the Greek Aesculapius, the founder of medicine-or "Shak-ahar", green fresh vegetables of Hindoos, or chlorophyll or by readjustment of digestion with supply ante-beriberi, ante-amænic Vitamin B1 B2. We can support heart by muscle juice, cardiac tissue in heart block, palpitation, blood-pressure, unconsciousness. We can relieve burning pain, pyrosis, gastritis, hyperchlorhydria by giving. mucin-Note:-part of the mucus from posterior nares is habitually descending to bathe and lubricate the vault, larynx. uvula, epiglottis, aesophagus and lining of the stomach from acid and pepsin, discharged by stimulation of saliva reflexly by sight of food; the excess is usually blown out with debris entangled during respiration, thus acting as a filter to the entry of air. So far probably single item for single complaint could be fitted in, but in all those cases synergism combinations done appropriately are more liable to be effective than monoglandular therapy.

- 13. We are now demanding chemically purified, refined, assayed, standardized and biologically confirmed medicine in the hands of a physician and expect immediate relief, comfort, and escape from the torments, tortures, punishments for sins, also probably from the bills to be presented; but we can bring open, follow directions and use for any length of time any panacea—advertised or recommended by a friend—who may, by the advice, turn to be the greatest enemy of the body, victimised unknowingly by the use of a medicine.
 - 13. When Lakshman fell unconscious, Rama was in despair and sorrow. Hanuman flew in a monoplane, the art of making which is lost in simple deification and lethargy, and brought not the physician "Rishee", nor the herb—root, stem, flower alone but the very meru—a poetic description exaggerated by folklore—just the essential necessity to revive Lakshman. "Puspaka" veeman was Rama's.

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Reports of Societies.

-:0:--

THE GENERAL SECRETARY,

Nikhila Varatiya Vaidya Pratinidhi Mandal,

communicates for information of all concerned :-

The above Mandal has been founded in the last All-India Ayurvedic Conference at Hardwar, held under the auspices of the Gurukul University. Its mission is to organise the Ayurvedic Community of India on an India-wide basis for the purpose of Ayurveda's regeneration, and its restoration to the pristine position of glory and greatness. The main functions of the organisation will be settled by the All-India Committee of the Mandal, of which there will be a Working Committee for the execution of the general and detailed functions. The Cabinet or the Working Committee will be formed from among the members of the All-India Committee to be composed of the elected representatives of the Provincial Committees. The Working Committee is to be presided over by a President. The Provincial Committees will be guided by the main principles and mandates, enunciated and issued by the Working Committee. In other internal workings the Provincial Committees are autonomous bodies, empowered to create and control District and other Branch Organisations. All these bodies are to be founded on elective basis, as soon as a sufficient number of Vaidyas has been registered in the jurisdiction concerned.

The necessity of this All-India Organisation is a specially felt one in the absence of any really representative institution of its kind in India. To facilitate the affiliation of all classes of Vaidyas to this Mandal, a nominal annual fee of eight annas only has been fixed for membership. The entry fee is an extra eight annas payable for the first time only.

Each Committee will elect its Executive Committee, which will have its elected President, Secretary and other Office-Bearers. Provincial Committees will be formed by the elected representatives of the District Committees. Election will, in the ordinary course, take place only once a year in the month of Aprial. The members of the Executive Committees will be elected by the registered members of the Comittees concerned from among themselves. Each Committee will elect its

THE JOURNAL OF AYURVEDA

President, Secretary, and other Functioneries, who will automatically fill the corresponding positions of its Executive Committee.

The proportion of representation of different concerned lower bodies in an upper body will be settled according to the numerical strength of the registered members of the Bodies which are to elect representatives. Election may take place in case of a District Committee as soon as the minimum number of fifty members has been registered in any district, whereas the Provincial Election will begin only after the formation of the District Committees, or after the recruitment of at least one thousand members in the province. Pending formation of all the bodies needed, the Presidents and Secretaries will form their own Provisional Advisory Councils or Cabinets from among their registered members for discharge of functions according to the directions of the upper Bodies or Mandals.

The sixth annual meeting of the Ayurbijnan Parishad was recenty, Satyendra Ch. Mitra, President, The Hon'ble Legislative Council, was in the chair. The Secretary Kj. Bagala Kr. Majumder, M. A., read a report showing steady progress the society during the year under notice, during which as many as eight sittings of the society were held, in which important papers on research were read. These researches were on Ayurvedic Extracts; Treatment by mixed Juices of different Herbs; Properties of Herbs, such as Nimba, etc; Treatment without Vehicles or Anupanas, etc., etc. The meeting was addressed by Mr. J. N. Maitra, M. Sc., M. B., D. T. M., Dr. D. H. Chakravarty, D. Sc., Kaviraj M. K. Mukherjea, B. A., Ayurved-Sastri, and others. Mr. Tamizuddin Khan, M. L. A. made an excellant speech pointing out that allopathy was bound to be a thing of the past, if Ayurved and Unani were revived on the basis of the ways of thinking of the master-minds of old. The President emphasised the necessity of maintaining the individuality of Ayurved, promising to do all in their power to secure State patronage for Ayurvedic researches. A sub-committee was formed to arrange a hospital conference, to devise ways and means to develop Ayurveda on necessary lines through clinical hospitals and researches.

THE JOURNAL OF AYURVEDA

The Superintendent of Archaeology with the Travancore Government. Mr. R. V. Poduval, B. A., Local Secretary, Ninth All-Innla Oriental Conference, Trivendrum, writes :-

"The Executive Committe of the All-India Oriental Conference have decided to have a section called 'Ayurved and Technical Sciences' in the forth-coming session of the Conference to be held at Trivandrum on the 20th, 21st and 22nd December this year."

Mews and Motes.

ACROSTIC GREETINGS

on the occasion of the 13th. Anniversary of the "JOURNAL OF AYURVEDA".

Kavirai Manindra Kumar Mukherjea, At whose command is running merrily, Vivacious Journal on Ayurvedic lore, In which are visualised as ne'er before, Richest of treasures hid in root and leaf. Available in Indian soil in chief, Just in a plain as on a hilly reef,

May I congratulate thee heartily, As I transmit this message hastily, Now that the Journal in summers ten and three, Is full of bloom and boon like Nectar tree, Noted for curing ails of a deverse kind, Dauntlessly darting human body and mind, Restoring rapidly a standard health, Apprizable more than a world of wealth,

Known as is the Ayurveda Journal bright, Unique and ornamental organ right, Merited as the earliest member sprung, As Fourth State of Ayurved in English tongue, Rejoice we really, that it commands

Most envied rank in Eastern Western Lands,
Uniting by its international tie,
Known Ayurveda's reputation high,
Hid in Tri-dosha Theory known to few,
Envisaged now to every Vaidya's view,
Repute of thine and the priceless Journal clean,
Just like Dhanvantry's name and fame serene,
Ever may rise and size like wading moon,
And serve both Hemispheres a matchless boon,

By which good Heavens might grant thee prospects bright, And long life, to serve both God and man aright.

DR. A. ARTHUR,

A. V. B., A. V. R., B. M. S. (Hyderabad, Deccan).

Ayurvedacharya Prof. D. Rangacharyulu writes from Guntur:-

I congratulate the Journal of Ayurveda on the eve of its completion of the THIRTEENTH year for its noble guidance given to the world of Ayurveda, and I wish its success in future for all its noble efforts in propagating the genuine Ayurvedic Science.

Kaviraj Ramchandra Mullick of Calcutta communicates:-

I wish an all-round success to the splendid paper 'Journal of Ayurved', which is courageously advocating the noble cause of true and unalloyed Ayurved.

Congratulating the 'Journal of Ayurveda' on completion of its 13th. year and entering upon its fourteenth, I pay my homage to the promoters from A. C. Bisharad to M. K. Mukherjee, who have steered clear of the Scylla and Charybdis of this first and foremost Journal in English devoted to Ayurveda. As one of its standing contributors from its inception, I take pride in its coming of age. Like the great Pandavas of the Mahabharat it has come out of its Aranya and Agnatavasas of thirteen years. May it shine resplendent and celebrate Ashwamedha of Ayurvedic triumphs—is the wish of its humble protagonist.

LA HELDER

Speaking of its present Editor, Kaviraj M. K. Mukherjee B. A., Ayurveda Shastri, Attending Physician to the Great Statesman and Politician, late Pandit Motilal Nehru, I can say this much that he is the type, who saves the world and creates untold fortunes for others, but does not know how to line his pocket-book. Had he devoted himself to ledgers instead of journals, had he camped on fashionable Chowringhee instead of humble Hutkhola, he might be enjoying a comfortable income today. In this machine age, swollen with wealth, one of the greatest benefactors of Ayurveda is passing his virile years in obscurity and poverty. His masterly Address at Humpi is a classic piece of Ayurveda, and success is assured to the 'Journal' with Kaviraj Mukherjee at its helm.

> M. R. SAMEY, M.D., Ph.D., D.P.H, KT., etc. (Madras).

I have much pleasure in sending you the message of congratulations and good wishes for sister journal "The Journal of Ayurveda" on this very important occasion of her entering the fourteenth year of her maiden voyage, when she has entered smooth waters, safely piloted by eminent editors like Kaviraj M. K. Mukherjee and others. I do not at all hesitate to state that the 'Journal', for the past twelve years, have done a a distinct public service by her timely publication of current Ayurvedic topics with well-digested facts which bear marks of eruditon, earnestness and clear thinking. I hope that the sincere and grateful co-operation of the Ayurvedic community and the public at large will be vouchsafed to her.

VAYAKARA, N. S. MOSS, Editor Vaidya-Sarathy, the of the state of the state of the state of Kottayam (Travancore). to the same at the board.

Calcutta, July 7th 37.

17 4 1. 19 19 19

The all Bengal young Ayurvedists' Conference was held on the 3rd and 4th of July, 1937. Important resolutions were passed urging university recognition of Ayurved, and inter-provincial contact in the Ayurvedic world, Mr. H. P. Ghose, the veteran journalist, opening the conference, made several strictures on the surrender of Ayurved into the hands of the so-called State Boards and Faculties for lure of nominal recognition,

THE JOURNAL OF AYURVEDA

Calcutta, July 20th, 37.

The First Convocation of Visvanath Ayurved Mahavidyalaya was held on the 16th July, 1937. The successful graduates received diplomas and medals.

Hyderabad (Nizam's State) July 23rd, 37.

Prof. D. Rangacharyulu, President, All-India Hereditary Ayurvedic Doctors' League, addressed a vast gathering of upward of two hundred Vidyas and a large number of members of the public. He spoke on 'Importance of Ayurveda.'

Secunderabad, July 24, 37.

Prof. D. Rangacharyulu, Ayurvedacharyya, was invited to speak to a meeting at the local Jamshed Hall. Before a good assemblage he dwelt on the ways of improving Ayurved.

Madras.

Dr. A. Lakshmipathi had an interview with the Minister for Public Health last week and represented on behalf of the All-India Ayurveda Mahamandal and the Madras Ayurvedic College Graduates' Association that the distinction made between A and B Class physicians should be removed, and both these should be treated alike.

Puri.

Sjt. Biswanath Das, the Premier of Orissa, has expressed his opinions on the duty of the people and the Government about Ayurvedic education. According to him Orissa should have one institution like the भारतीय भेषज्य मन्दिर of Madras. Ayurved should be made popular by suitable methods. It was decided to start an Ayurvedic Hospital in the Puri Sanskrit College.

Dacca

Tragic death of Paresh Nath De, a fourth-year student of the Medical School, took place in the Mitford Hospital where he was being treated for arsenic poisoning. Suspecting that the boy had contracted syphilis, he was given injections. It subsequently transpired that the diagnosis was unfounded, and the injections had fatally reacted.

Doctor A. Lakshimpathi writes complaining of the unsympathetic attitude of the authorities towards qualified graduates of the Madras Ayurvedic College. The 150 graduates who graduated in Ayurveda through this College, are now holding responsible positions in local fund dispensaries and Ayurvedic Colleges in India and Ceylon. The case of Dr. V. Sankara Sastri is specially mentioned to prove the harsh treatment meted out to the students of the College, Medical Officer of Muktyala Estate, in Kistna District, has been refused any remuneration by the Health Inspenctor of Jaggampet, though Dr. Sankara Sastri did work at the written request of the said officer. An appeal has been forwarded to the Central Board of Indian Medicine for revision of the Inspector's order in the matter. Dr. Lakshmipathi says that the present case is only one of the many instances in which students of his College were submitted to unfair treatment by the authorities. Considering the fact that nearly 50 per cent of his students were engaged in the last civil disobedience movement, he feels that their political views have been their material undoing. The exclusion of those connected with the institution from the Central Board of Medicine is also attributed by him to their part in the national struggle. Dr. Lakshmipathi hopes that it is now time that those who suffered for their country, should have a proper recognition of their services, now that the Congress is in office.

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NOTICE.

In connection with the Ayurvedic Section attached to the ninth, session of the Oriental Conference at Trivandrum to be held in December next, with which the articles betitled 'Trivandrum' published in this issue of our paper, deals elaborately, all concerned are requested to correspond with the following gentlemen.

Mr. N. S. Mooss (Vayaskara), Editor, Vaidya-Sarathy.

Arya Vilasom Oushadhalaya, Kottayam,

Travancore (South India)

Ayurveda-charyya Dr. M. R. Samey, M. D., Ph. D., D. P. H., etc.

Basabhangudi P. O.

Banaglore City (S. India)

Kaviraj M. K. Mukherjea, B. A., Ayurved-Shastri, Editor, Journal of Ayurved, 39, Grey Street, Hatkhola-P. O. CALCUTTA.

> Yours Faithfully Editor, Journal of Ayurved,

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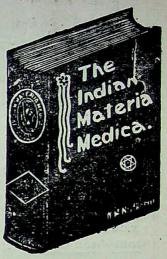
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No. 2

In Far South.

WAS then confined in Midnapore, of course not for political reasons. My physician's duty had been the cause of detention, and was exacting a heavy price for my ungrudging ministrations to a dear patient. It was at this critical time of psychological and physical absorption that one morning-mail conveyed to me the agreeable surprise that I must accept the presidentship of a conference at Hampi on the phenomenal occasion of the next-centenary celebrations of the Vijaynagar Empire. The peremptory summons of invitation had cuttings from the Hindu, and other papers of India, Burma and Ceylon, annexed to it. The news had already been published of my election without my knowledge. The All-India Hereditary Ayurvedic Doctors' League had crossed the Rubican, and there could be no great shilly-shallying on my part in responding to the clarion call of Ayurved confidently sounded by revered comrades, though at a critical juncture, to make a histrionic use of a historic occasion in the faroff Deccan

Bengal had the unique honour of being invited to preside over two of three Ayurvedic conferences at Hampi. Unforeseen circumstances arose to stand in the way of our revered friend and fellow journalist Kaviraj Dhirendra Nath Roy, M. Sc. Kavisekhar, the Sir, J. C. Bose' Prizeman of the Madras University. His

inability to circumvent his personal and private difficulties, and make his attendance at Hampi possible, meant disappointment for one and all at the eleventh hour, though his Presidential Address reached in time at the last moment, and had the proper honour of adequate attention paid to it.

As soon as I set my foot at Hospet Ry. Station, from which the venue of the celebration was at a distance of eight miles, the arrangement was communicated to me that my name had already been incorporated in the list of speakers of the different provinces of India to support the main resolution of all India occasion paying tributes of homage to the past founders and builders of the Vijaynagar Empire in the opening day's general conference that was going to assemble only some three hours after.

The vast gathering in the spacious pandal, composed of some four thousand ticket-holding people, did me the honour of cheering me, as my humble self approached the august Rostrum, and hearing me with rapt attention, punctuated with claps, for a quarter of an hour. simply overwhelmed with the love and kindness displayed towards my province. Profuse congratulations awaited me on my return to the dais adorned with a brilliant galaxy of learned men. Some of them even expressed the eagerness to have a few Bengali sentences from me '(even though every syllable of my vernacular would be Greek to them) just for the pleasure of experiencing how Bengali sounded on my lips. The sprinkling of the Marhatta element in the audience was rather more enthusiastic in this respect, as, like the Guzrati tongue, their language boasted of resemblance to Bengali to some extent.

Dr. Valvekar, B Sc., Vice-Principal, Prem Ayurved Vidyalaya, Thungabhadra, left no stone unturned to make

us all assembled as happy as possible in an out of the way place without human habitations within an easy distance, and without facilities of transports and other communications, An almost deserted place had become instinct with life for a week with vast multitudes of heterogenous people from different quarters of vast Hindusthan, numbering from forty to fifty thousands, and camping, in their exuberance of enthusiasm, under the etherial awing and temporised shelters in the midst of the surrounding extensive ruins of the Vijaynagar Empire. Mr. Valvekar, the Chairman of the Reception Committee, was all attention to us with his Ayurvedic students as volunteers, who rendered a happy account of faithful and efficient service as a noble band of well-behaved, dutiful and disciplined soldiers.

Delegates had gathered from all quarters, and my President's camp was always crammed with interviewers. The learned Pandit gave me the pleasure of their company speaking beautiful Sanskrit with eloquence and niceties. Activity and Spirit de Corps was writ on every face. Our accommodating Hyderabad friends seemed to be conspicuous in this respect. Dr. Samey of Bangalore, who hardly requires any introduction, was the soul behind the supreme show of the Ayurvedic functions. A broken reed of an idealist though, yet, richly charged with energy, almost dangerous 240 volt! Prof. Rangacharyulu, our League President, was courtesy and compliance incarnate, while Vaidya Bhanu D. K. Bharadwaj was the very personification of indefatigable energy and activity.

Our camp or cottage life at Hampi for full three days passed in engrossing absorption in engagements and deliberations. We had hardly leisure to attend to the insurmountable and multitudinous inconveniences of the place. Photographers persued us, and I was snapped by many, alone or with the full contingent. Ayurved received

full honour due to her, and then we dispersed. I moved with some of the prominent comrades and with the president's secretariat. Our first stage was the Bellary town just for a little rest after the heavy strains on nerves during the past few days. From Calcutta to Bellary was a far cry of as many as four days by incessant running by trains. In every way I relished the hospitality of Bellary, kindly arranged by Acharyya Samey.

Our next visit was to the Madras City.

M. K. M.



ORIGINAL ARTICLES

SENT BY

DR. D. LLYOD W. ABEYARATNE, M.D., (AYURYED.)

Balangoda, (Ceylon.)

IS THERE ANYTHING "EMPERICAL"

IN THE

HINDU SYSTEM OF MEDICINE (AYURVEDA)

These days we hear a good deal of empiricism in medicine. A certain type of Western qualified Eastern Allopath thinks himself very clever when he attacks the Eastern qualified Ayurvedic Doctor as a Quack.

The motive of these attacks is not far to seek, as it is a pure hatred of a "Quack" who foresees his gradual downfall due to the better medicine of Ayurveda. Surely and slowly he sees his practice doomed, and in his distress he runs up to his house top and screeches "Quack," "Quack," thinking this would turn the tide towards him. Monsters of ingratitude they must be who ignore and forget the irrepayable and deep gratitude they owe to Ayurveda.

We Ayurvedic Doctors, if we wished it, could call this type of Allopaths No. 1 A Class Quacks; in other words, the world's Emperical System of Medicine and prove it to the hilt.

But when we remember the remarks of Swami Abhedananda, that "In this age when material prosperity and commercial supremacy are the ideals and ruling powers of a civilized nation, when each nation is distrusting its neighbours to protect its self-interest and to massacre its neighbours with unimaginable violence as it is manifested in a civilized country like Spain in Europe, when the insatiable greed of a civilized nation led by its most powerful Dictator has subdued and conquered, by means fair or foul, to gain supremacy over a weaker nation as it has been the case in Abyssinia, when human beings are regarded as soul-less machines fitted to become the fodders of cannon and machine Guns, when the ministers of Christian Churches are sending off their souls with the help of poison gas and bombs to the Christian Heaven with hallelujah, for they are not worthy to live in this world on account of their unpreparedness to combat the hordes, armed with mechanised tanks, æroplanes and scientific ammunitions, when in the East similar strife and conflict are ripe, and when the religious communalism is sucking the heart's blood like the mythical Vampire in India, it is high time that the message of peace and good-will and love for one's enemy, as was taught two-thousand years ago by the meek and gentle son of man in Galilee, should once more be reiterated and emphasized with full spiritual force to suit the conditions according to time, place and nationality."

We restrain from calling these men, who are, after all, a part of us, Quacks. We have only pity for them and no hard words.

For the benefit of these pride blind men of ours, I give an extract of an "Outline of the History of Medicine in India" and hope that this would cure them.

INDIA - THE REAL HOME OF MEDICINE.

Captain P. Johnston-Saint of the Welcome Historical Museum, delivered the Sir George Birdwood Memorial Lecture before the Indian Section of the Royal Society of Arts recently, on "An Outline of the History of Medicine in India," with Sir E. Denison Ross, Professor of Persian and Director of the School of Oriental Studies, University of London, in the Chair.

EXTRACTS FROM THE LECTURE

By an invitation of the Royal Society of Arts to deliver the Sir George Birdwood Memorial Lecture, one cannot but feel an unusual sense of honour in being selected as the Lecturer, more especially as the subject forming the basis of this brief discourse would, I feel sure. have been one of very particular interest to Sir George Birdwood to whom medical science in India meant so much.

EARLY WESTERN IGNORANCE.

For well over two hundred years this remarkable ignorance remained and as late as Victorian times professedly well-informed scholars were writing that Europe owed nothing to India..... Indian history in fact we practically said began with the English domination and before this was a farrage of myths and legends.

All Indian science was but a superstition, all its medicine but a matter of spells and charms. And this from English doctors who up to our own living memory were beginning their prescriptions with a traditional scrawl of the pious invocation "Jupiter, be propitious to us." It was indeed literal case of the mote in our neighbour's eye.

In 1762, an epidemic fever was ravaging in India and a European doctor notes the death of thirty thousand natives in a single day; this exceptional mortality he explains was due to an eclipse, while other practitioners of his day were writing learned little notes on the effect of the sea upon the pregnancy of women. Be very sure that all these gentlemen were deservedly severe upon the absurd superstitions of Hindu so-called medicine.

CAUSE OF WESTERN IGNORANCE

Certainly with all this classical knowledge, so laboriously acquired, we were not prepared to venture still further afield, and most assuredly not into the clouds of the story of a land which we universally regarded as both black and barbaric; so there we have reason number two for our apalling ignorance

The third reason which brings us to the main thesis of our lecture is that about the first European introduction to India. Medical science in that country had fallen to perhaps the lowest point in the curve in all its long history, and so vast is the scope of this subject that it is only the fringe cf it that I dare attempt roughly to trace.

Into the question of the dates of the beginnings of Indian civilisation this is not the place to go, for the truth is that with all our speculation we do not know anything definite. It was only some 120 years ago that we of the West first began to apply ourselves to the study of Sanskrit, and though since then whole libraries have been written upon the problems of Aryan beginnings, we cannot yet be satisfied that we have reached a definite establish, ment of truth.

We used to be satisfied that the oldest Vedas date back to perhaps 2,000 years B. C. as Whitney, Grassmann and Benfey provisionally assume 2,000 years B. C. as the starting point of Hindu literature. Brunnhofer has suggested 2,800 years B. C. Pro. Jacobi of Bonn supposes the period to go back to 4,000 years B. C., while according to one school, it may be that we would date them back to some even more remote glacial age when the very world itself was not the earth we know to-day. The Avesta, they say, points to an Aryan paradise that can only have been the North Pole, a region removed by tens of centuries from anything of which to-day we can have the least conception.

Brahma, taking compassion on man's sick, degenerate. and suffering state, produced the Ayur-Veda which contained a treatise of the science of life. The hymn itself in its entirely has perished and we know it but by fragments and comments in later Indian literature, but even from this second hand repute we are assured that for untold ages it was this Ayur-veda that was regarded as the very foundation stone of medical science.

We cannot say with any degree of certainty whether Charaka or Sushruta was the earlier, whatever their precise dates may be, it is certain that their particular schools of science were early enough to have been known and appreciated by other nations. The Arabians, for instance, quoted them and in turn were quoted by the Roman Doctors We later arrive at the "Indi dixunt," pointed out first by Professor Dietz in his "Proofs of the Antiquity of Hindu Medicine." We have then at the same rather indefinite but undoubtedly very early date a Sushruta as the father of Indian medicine.

"Chemistry," it is true, may have been an Arabic word, but the science itself appears in India long before the time of the Arab scholars, for the seventh chapter of the Ayurveda treats exhaustively of this science.

Sushruta, according to the Hindus, was the son of Vishwamitra, a contemporary of Rama Precisely when he may have lived we do not know; Sir William Jones places the subjugation of India by Rama about the year 2,000 B. C. On the other hand some philosophic scholars assert Sushruta to be a contemporary of Buddha. As many Vedic hymns are ascribed to him, it follows that he must have flourished during the Vedic age. Again in the tenth book of the Atharva-veda there is a hymn on the creation of man in which the skeleton is described according to Atreya and Sushruta. A large portion of the Atharva-Veda admittedly belongs to the period as early

as 1,000 years BC. Nor have we got his original text, the Sanskrit version of what we call Sushruta being really a recension of recensions made at some considerable period after the date of the original.

It is the two surgical chapters of the veda with which he (Sushruta) chiefly deals, though, as is common even today, the surgeon also treats to some extent of medical ailments. Tha first of the six chapters is all surgery proper, but includes observations on climate and food as affecting health. The second chapter deals with ailments. brought about by vitiated humours; his third we might roughly translate as anatomy, his fourth as therapeutics, his fifth as toxicology and his sixth and last is supplementary, dealing with various local diseases.

It is, however, surgery in which Sushruta specializes, calling it "the first and best of the medical sciences, less liable than any other to the fallacy of conjectural and inferencial practice, pure in itself, and the worthy product of heaven and certain source of fame." The irreverent laymen would seem here to see the distinct forerunner of western theories.

CHARAKA.

Very much the same considerations are to be drawn from the study of Charaka, who precisely he was and exactly when he lived we do not know. The first book, divided into thirty heads, deals with the origin of medicine and the duty of the physician and here we can trace some sort of analogy to the oath of Hippocrates. The arrangements, properties and use of medicine are each discussed and the cause, nature and prevention and cure of diseases, diet, steam baths, the broad classifications of foods these are only a few of the subjects treated in this book.

DISEASES.

The second book goes on to describe diseases such as fevers, tumours, leprosy, mania and epilepsy. The third book considers the nature of epidemics, the peculiarity of the fluids of the body and other subjects. The fourth treats of conception, the variety of the species, the parts of the body, and the connection between body and soul. The fifth book is a description of the senses, their peculiarities and ailments, affections of the speech, causes of diseases of organs, sudden losses of strength and death. The sixth book treats of the means securing increased vigour and enjoying long life and different classes of ailments are dealt with, such as dropsy, jaundice, asthma, erysipelas, thrist and poisoning; inflamma tions, the effects of intoxication, abscesses, rheumatism and paralysis too, all find a place in this book. The next, the seventh, treats of emetics and purgatives, and in its twelve chapters we see of a remarkable numberof such materials as were known to the ancient Hindus. The last and eighth book, also in twelve chapters deals with evacuating medicines for fevers, injections for various purposes, clysters and so forth. That the sequence follows a system there is no possible doubt The evidence of real knowledge is remarkable. A little later on I propose to give many instances where this ancient Hindu science, whatever term is chosen for its designation, medicine, religion or philosophy, actually antedates by centuries many a modern triumph of which present-day Western civilisation boasts itself as the discoverer.

From those two, Sushruta and Charaka, sprang many schools and sages. Dr. Wise of Bengal Medical Service writing in 1845 mentions two systems of Hindu surgery, nine systems of medicine, three of materia medica one of nosology, one of pharmacy, three on metallic preparations. There is no room for possible doubt that their (Charaka's and Sushruta's) system gave a very thorough knowledge

THE JOURNAL OF AYURVEDA

Edited by

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of anatomy, as indeed must have been necessary for the performance of the operations which we know were freely undertaken, some of them of the utmost delicacy. For, not only were limbs amputated but abdominal sections performed, fractures were set, ruptures were reduced and foreign substances were dexterously extracted. To Sushruta is due the glory of the discovery of cataract-couching, centuries before it was known to the west, while the plastic surgery of skin grafting and rhinoplasty, only comparatively lately rediscovered in Europe, were frequently practised by the same great Hindu.

THEATRE RULES.

His rules lay down exact regulations for the operating room; it was to be fumigated with such and such disinfectant vapours; a light refreshment was to be offered to the patient before certain operations, while before other operations he was to be fasting. The surgeon should keep his hair and beard short, his nails clean-cut, a doctrine which has been rediscovered by our modern bacteriologists, and wear a clean sweet-smelling dress.

Even anaesthetics in some form or other were known, and at some later period we see in the Bhoja Prabandha, a treatise written about 980 A. D. a reference to an inhalation before operation of an anaesthetic called Sammohini, recorded to have been used in the time of Buddha.

Jivaka the famous physician, who was contemporaneous with Buddha, is stated to have studied medicine in the Taxila university.

KNOWLEDGE OF THE ANCIENTS.

We find then that gravitation was known to the Hindus long before the birth of Newton and that the system of the circulation of the blood was discovered by

them centuries before Harvey was heard of. Harita, in Harita Samhita, in a description of anaemia, observes that the disease is caused by clay obstructing the lumen of veins and so clogging the circulation of the blood. The atomic theory again was preached in India centuries before the birth of Christ, and their knowledge and comprehension of the sciences of mathematics and astronomy were remarkable.

With amputation came artificial limbs and in the Rig Veda we have such a reference. An artificial leg, we learn, was made of iron, there were, also, artificial eyes. Rhinoplastic surgery I have already touched upon and according to Dr. Hirschberg of Berlin, "The old plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to us". The transplanting of sensible skin flaps is also an entirely Indian method.

SKIN GRAFTING.

In particular, the Hindu surgeons were adepts in the forming of new ears and noses from the grafting of flaps of skin. From the Mohavagga we may learn that Jivaka, the physician of Buddha, practised cranial surgery with success, and long before the birth of Jenner the cowherds of India were practising a kind of Innoculation of vaccination for small-pox Collecting the dry scabs of the pustules they placed a little of these upon their forearm, then puncturing the skin with a needle, so securing a certain immunity. According to at least one scholar, Dr. Huillet of Pondicherry, actual vaccination itself was also known to the Hindu surgeons. So much then on the side of surgery.

The Hindu physicians were the first to devote their attention to the study of diseases and their treatment, and

in medicine their learning in many cases far antedated our own, as was only natural from the immense study given to the properties of every product of the soil. The smoking of Datura for example in cases of asthma we owe entirely to India, as also the prescription of nux vomica in paralysis and dyspepsia, and very largely the use of croton. Even the effects of excessive smoking come under the notice of the Indian physician.

In toxicology they had extra-ordinary skill and in the story of the invasion of India by Alexander, while all the physicians were powerless in cases of snake bite, the Indian doctors readily cured those who fell under this affliction. For this reason, Nearchus says, "Alexander collected round himself the most prominent of the Hindu doctors and proclaimed that soldiers bitten by a serpent were instantly to repair to the royal pavilion for treatment". Their number of antedotes for different classes of cases was extra-ordinary as might be expected from a science one of whose masters, Charaka, described in his teaching no less than 600 separate purgatives.

SECRETS OF DREAMS.

In the field of what today we should call Psychotherapy the Hindus again held place of pride and centuries before Freud was heard of, the Hindu doctors were anxiously probing into the secrets of dreams. With much that we were taught to regard till quite recently as absurd, their teachings show signs of a good deal of our newest learning and in, for example, the theories of the Terror Dream they came at least remarkably near our 20th century doctrine of the subconscious mind. Again in midwifery, the Hindu was well in advance, and his early writings display a remarkable knowledge of the technique of this branch of medical science, including the caesarian section and what we should now call pre-natal treatment.

The expectant mother, it was taught, was to be kept in a happy frame of mind, her surroundings were to be placid and pleasant and in effect the instructions and the mother-craft Clinics of London are giving today and have been giving for a matter of possibly the last ten years or so were being taught as a matter of course in the ancient India of centuries upon centuries back.

HYGIENE.

Medical hygiene occupied an enormous proportion of early Hindu practice and the science of climatology at once so old and yet so young was widely practised and understood. There were three distinct sorts of country, Anupa, the moist and marshy districts where 'phlegmatic' diseases and 'affections of the wind' would be prevalent; Jangala, the over-dry country where ailments of the "bile and blood" would be common; and Mishra, neither too moist nor too dry, not too warm nor too cold. Patients suffering from various ailments would be directed to try a different country perhaps from Anupa to Jangala or vice versa and Mishra would be recommended generally for the period of convalescence.

The codes laid down precise recommendations for the habits of patients of different types, the foods to be eaten, the clothes to be worn, even the hours for sleeping and for getting up. There was no province of human life, however intimate, for which recommendations were not to be found in the ancient Hindu medical code. What we know today as Preventive Medicine had its origin in India many centuries back.

TOOTH-BRUSH HYGIENE NOT NEW.

The ritual cleanliness of the Hindu is well known but long before the days when Brahmanism ruled every action of its votaries through the claims of caste, and creed we may find the elements of the code in early Indian medicine. Take for instance, so primary a case as the use of the tooth-brush (now taught in English council school as quite a late example of 20th century western hygiene). We find quite an elaborate set of regulations upon the subject.

A twig of Bavala, the Acacia Arabica, was sufficient for general use, but for particular cases twigs of other woods were recommended; the Indian fig tree, Ficus Religiosa, for one case, the Pomgammia Glabra for another, the Nauclea Cadamba for a third; in all no less than twelve distinct types of trees are singled out to provide tooth-brushes for particular types of users and there is a similar thoroughness about the regulations for the tooth powder. We here in England having delayed the matter altogether for about twenty centuries have comparatively recently arrived at the point of oral hygiene and the use of tooth-brush.

HINDU SURGICAL INSTRUMENTS

And if their preventive medicine, their midwifery, and their toxicology were thus thorough, we may be certain that at least equal pains were ever set down in writing of the Hindu Fathers of Surgery. I have already casually mentioned the remarkable number of the classes of instruments but the subject deserves far more than any cursory glance Of the blunt twenty-four kinds were cruciform, two kinds pincherlike, two pick-lock like, twenty tubular, twenty-eight rod or pitcher like, twenty-five accessory and there were the same sorts of variety of the sharp instruments. In general they were made of iron and their jaws as a rule were fashioned to resemble the faces of birds and beasts

One remarkable point that I might mention is that precisely on the pattern of the Sinhamukha svastika, or lion faced forceps, described by Sushruta, are forceps now used

by modern European surgeons for holding bones firmly during operations; the surgeon names his instrument "lion forceps". Although of course no original specimens of these instruments have survived, a very comprehensive set of exact replicas are to be seen at the Welcome Historical Museum.

INSTRUMENTS OF TODAY.

On examining these instruments they will be seen to be remarkably similar to those in a catalogue of a modern surgical instrument maker. More remarkable still perhaps is the fact that in many cases we can trace their exact geneological descent down to our own day, for we have descriptions of many of the instruments of the ancient Greeks, Romans and Arabs, and in cases after cases, they tally exactly with those shown here as ancient Hindu

More, with the destruction of Pompeii many instruments were buried under volcanic ash and being centuries later disinterred are now to be seen preserved in the Naples museum. These too tally in exactly every detail with many of our descriptions of the instruments of the Hindu surgeons as given in the old Sanskrit manuscripts.

FALSE TEETH.

Exact instructions are laid down for the building of a dispensary, even for the cases in which instruments are to be kept. Dentistry is described and students were advised to practise extraction on certain fruit seeds and on the teeth of dead animals.

At some period unknown, but certainly before the twelvth century A. D., false teeth were known to the Hindus. A description of the defeat of Jayacandra by Shahabuddin in 1194 mentions the dead body of the Raja being "recognised by his false teeth."

HINDU MATERIA MEDICA.

If, then, this is what we find in surgery, what may we not expect in medicine from India, that vast and fertile country which by the very nature of its size and climate is indeed a veritable encyclopaedia of the vegetable world? Nor shall we be disappointed. The materia medica of the ancient Hindus is a marvel to the modern scientific investigator; and that it was freely borrowed from by both Greeks and Romans cannot be denied.

Charaka makes an arrangement of simple medicines only, under no less than forty five heads; Sushruta, being more than given to surgery, divides his medicines under thirty-seven heads. These masters passed on their teachings to their pupils who in turn supplemented them with new drugs, the fruit of their own experience. So we have Vagbhata in about the second century B. C. and his stupendous Ashtangahridaya, a sort of encyclopaedic compendium of the medicine of Agnivesha, Charaka, and Sushruta; Madhava with his diagnosis of diseases was another giant, and there was Bhava Mishra of Benares, the "Jewel of Physicians," and plently more. The list of Indian medical writers could continue indefinitely.

FIVE PROPERTIES.

In the materia medica are described drugs belonging to the animal, vegetable and mineral kingdoms, the theory being that every substance had to be judged by its five properties, Rasa, Guna, Veerya, Vipaka and Prabhava. The first of these stood for taste, sweet, sour, salty, bitter, pungent or astringent, the sweet being more restorative than the sour, the sour than the salt and so on. The second property, Guna, was virtue, the inherent power of the drug to cause a certain effect when taken internally; under this heading Charaka gives fifty groups of ten herbs each of which he says are enough for the purpose of an ordinary physician. Agnivesha, on the other hand, gives

no less than 500 classes alone of medicinal agents. Veerya stands for the power of drug, being either heating or cooling. Vipaka was the consequence of change of action which the drug underwent in the human organism, and finally Prabhava was its adherent nature or active force

• So two drugs might both be sweet, both be heavy and both be cold, and both remain similar in consequence of gastric action, and yet in Prabhava the one might be costive and the other laxative. With the combined action of these five properties, in the case of many hundreds of drugs as applied to different patients with different types of disease, the physician had to make himself familiar, for as the sages had it "Medicine when administered by an ignorant person is compared to poison being like the knife, lighting or fire; but when administered with the necessary knowledge, medicine is like Amrita or water of immortality."

BOTANICAL GEOGRAPHY.

Long lists of medicines are hardly to our purpose, but in the Kalpasthanam, we might notice the classification of drugs and medicinal plants under their headings of Bulbous Roots, Bark of roots, Bark of Trees, Trees possessing a peculiar smell, leaves, flowers, fruits, seeds, acrid and astringent vegetables, Milky Plants, Gums and Resins.

The list is interesting as it is in this book that we probably find our earliest notices respecting Botanical Geography, the sites and climates of different plants, the soils and secons for collecting medicinal plants, the time that they remain good, how they are to be kept and the weights and measures of pharmacy. This Botanical gardening coupled with the Indian pharmaceutical gardens which I shall refer to presently seems to possess a particular interest in Medical history and again it is to India that we owe it.

(To be continued)

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Presidential Address of

Kaviraj Dhirendranath Ray, Kavishekhar, M. Sc., of Calcutta, at the Special Tridosha Conference held at Hampi, December, 1936.

(Continued from a previous issue).

About the physical properties and different functions of Vayu, Pitta and Kapha, their divisions and locations in the body, I have given full details in my book. You all know them; so I need not dilate upon them here.

The question may be asked now—as the three Doshas are matter—is it possible for us to actually see and feel them in the body? It is my firm belief that even if they did not actually see the Tridhatus, the Ayurvedists of old could mentally visualise them. By minute observation and clear reasoning and by thorough examination of the body, both living and dead, they had formed a very clear and definite conception about the nature of Vayu, Pitta and Kapha. How otherwise, would it have been possible for them to indicate by quite definite terms the physical and chemical properties (e. g. colour, smell, taste, activity and potency, etc.) of the Tridhatus?

For the benefit of those who are conversant with the western medical science. I would like to find out some substances in the body known to modern biologists that, have the nearest approach to the nature of Vayu, Pitta and Kapha. I should warn you, however, in the very beginning that it is not always profitable to try to conform ancient ideas with modern views. Sometimes it is positively misleading; Vayu, Pitta and Kapha can never be identical with or quite similar to any known modern substance, because, the method of examination of the ancient physicians was quite different from that of the modern scientists. Moreover, over and above the material

properties, something else,—something of a higher quality,—may be distributed to the three Doshas, because of their association with the three Samkhya Gunas,—Satva, Rajas and Tamas.

According to modern Science, there are about 92 kinds of elements found in the earth. By the combination of different properties of two or more of these elements, the infinite varieties of material bodies, we find all around us, are originated. According to Hindu physical Science. there are five Maha Bhutas and material bodies are formed by the combination of these five Bhutas in different proportions. The body also is pancha-bhautika, -the main support of the body is the Prithivi Bhuta, the Vayu-Dhatu of the body is vayabiya, Pitta is Taijasa and Kapha is Apya. Akasa pervades the whole body. Modern physiology says that about twenty elements are found in the body; the body is composed of the five proximate principles, proteins (C.O.H.N.S), Carbohydrates (C.O.H.), Fats (C.O.H). Water (H. O) and Mineral Salts (Fe, Ca, K, Na, etc.), together with a store of energy derived primarily from the solar energy. Then again, the body is made up of cells; and cells arise from cells. According to Ayurveda, the body is made up of Dosha, Dhatu and Mala; and Dhatus are formed from Dhatus. (The Dosha, Dhatu and Mala may all be termed Dhatus when they keep the body in proper order.)

Now what is the cell composed of? It is composed of protoplasm, a very complex substance. To manifest life, protoplasm must be wet with water (Kapha?) in contact with oxygen (Vayu?) and warmed by the Sun's heat to a certain temperature (Pitta?). "Cells are found everywhere in the body, and so also are Vayu, Pitta and Kapha. So we must look for Vayu, Pitta and Kapha within the cell, i. e. in the protoplasm. "The chemical

structures of the molecule of living protoplasm is hidden from us, for the mement protoplasm is subjected to analysis, it ceases to live crumbling into simpler substances."

Dead protoplasm yields protein.

"Proteins are essential in protoplasm, and they are more intimately associated with the phenomena of life than any other proximate principle, in the sense that we never find vital phenomena without them, and that vital phenomena are never manifested by Carbo-hydrates, fats, saline matter or water, either alone or in combination." Proteins are usually colloidal.

"A colloid does not form a true solution, but in a fluid it forms a kind of emulsion consisting of minute particles of globules suspended in the fluid. Such an emulsion-solution is termed a 'gel'; but there are colloids having much finer particles, and which have different properties. Such are called 'sols.' Protoplasm, alive, is probably of the nature of a sol."

I think that in the protein element of the living protoplasm is to be found what in Ayurveda we call Kapha.

Enzymes are formed in cells. Cells may be frozen and pounded into a paste. Enzymes are thus set free, and at the proper temperature they will manifest their usual activities. There can be no doubt that as almost all cells contain enzymes, they take part in nutritional process, by mediating changes in the protoplasm of the cells or possibly in the substances stored in the cell. They may thus carry on metabolic changes during the life of the cell

Is Pitta then . the enzyme-forming substance of the cell?

"Every cell in this marvellous cellular agglomeration is the seat of complicated chemical reactions; its substance,

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semi-liquid and colloid in nature, is constantly breaking down and being built up again, probably by processes and according to laws purely physico-chemical; and with these reactions the general processes of reproduction and special adaptive movements are in someway correlated." Then again, "the cell is the theatre of activities of a physical (Slaishmika?), chemical (Paittika?) and vital (Vatika?) nature, and all the essential phenomena of life may be manifested by a cell. These activities are more or less controlled and regulated by the nucleus. If a cell be divided artificially so that one portion of the protoplasm contains the nucleus, while the other portion has no nucleus, the latter portion soon dies but the other portion remains alive and may grow and perform its functions as before."

It seems certain, therefore, that the nucleus of a cell must contain something of the nature of Vayu-Dhatu of Ayurveda. It is the Vayu in the nucleus which breaks up the cell and helps in its division. It is the unclear Vayu which is the cause of protoplasmic movements. It is this Vayu in the nuclei of the nerve-cells which controls and regulates the actions of the nerves.

With the advent of very high power mix-microscopes, it is now possible to minutely examine living cells for days together. Who knows but that with this rapid advance of cytology, with much more knowledge of the innermost activities of a cell,—we may have at last some definite knowledge ahout the nature of Vayu, Pitta and Kapha.

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SIN & CRIME.

By Dr. Durga Ranjan Mukherji, M.B Calcutta.

(Continued from our April issue).

Hindus have ever been kind to the criminals and particularly to people having criminal propensities, as they know by experience that criminal propensities, if instinctive, can seldom be controlled. If it is controlled without a diversion of the mind to some other object in view. which forms entire propensity, the resistance an propensity of the normal individual awfully torments him. A veteran criminal commits offenses, by propensity with a reinforcement of habit. An old thief gave up his profession, but resorted to the funny act of changing luggages of the passengers By diversion of the mind on to the Almighty, and sticking on to it by faith, man can drive out all the evil propensities and apply a counter force to prevent its future invasion Buddhi, Bichar and Bairagya are the terms, which one should study to understand how the maximum in life may be achieved to expel evil thought and fill up heart with noble sentiments. Intellect is trained to a judgment of right and wrong from a consideration of the immateriality of body and the eternity of the soul. Self is thus gradually decreased and our association with the infinite is gradually percieved, which decreases the woes of life of all on earth, for the manifestation of the eternity becomes marked. Can this be achieved by anything except faith? Hence faith achieves our purpose, Peace on Earth, Peace with self and everybody. Let us cling to faith, for He must be faith. Is not faith, He Himself? Be it or be it not, faith achieves our aim. Faith can never betray. He exists and faith will certainly lead us to Him. If He does not exist, faith will lead us to a place or to a person, or power which we strive at or aim at, or in other words, Faith will bring us peace and consolation, the object of our life, the continuance of it, its existence and the end,

HEALTH TALK

BY DR. G. L. DESHMUKH, M.B.B.S., Bombay.

Look here on this picture and on this.—Shakespeare

- 15. What is eugenics—production of good offsprings, avoidance of the creation of lepers, consumptives, leucodermiacs, insanes, lunatics, hæmophliacs, diabetics (at least one son gets diabetes), ascitic legacy,—a step further—handsome, blonde, aquiline nosed, bright eyed. long and soft haired tall, strong race often with massive jaws, strong teeth, huge bones and so on by sterilization of men and women, by surgical operations, by contraceptives by putting a ban on a class for prevention of inter-racial marriages, by prohibiting prostitution in classes as against masses, by penalizing man's connection with women of a class, by choice and selection of proper mates, by creating various obstacles to colonisation marriages, entry of wife and children into a place (not of birth); in short to cancel atavism of all types which are considered to be prejudicial to advancement, so much so as not to allow recurrence of the Napolean's "arms locked behind when in thought", stamping the floor with eight foot when in joy of Bajirao I, cat-eyed grand pa's eyes in grand son Etc.
- energy. Paying for the keeping of a stud horse, bull, buffalo, the production of mules for artillery ordnance and wagons is an old intelligence of man for his own benefit. Spartans destroyed unfit of their generation. They knew no operations, as anaesthesia was not born then and chemistry of contraceptions not divulged by the microscope showing human spermatozoa as the fertilizers of or at least the complimentary factors essential to the ova for the formation of animal kind. N.B. Those who have outer ears have breasts to suckle their young ones—one animal kind—and those who have ears, as just holes, produce eggs and possess no breasts but feed by beaks the salivated crushed juice of picked grains, worms

"Vichitra virya" meaning strange, Etc. Note:-The name peculiar, in reverted semen as not found in introverted, inverted or extraverted or exverted human brings or the vagotonic (heart inhibiting Vagus, influenced group) and sympatheticotonic (heart stimulating sympathetic nervous system controlled group) persons. Note: - Vyas was invoked by Satyavatee to beget a son Pandoo to Ambalika and Dhritarashtra to Ambica, daughters brought by Bhishma defeating Kashiraja, their father. Dhritarastra, the blind the elder, abdicated in favour of Pandoo. we glean that the law of primogeniture-not a novel India, was respected and abided by the ancients to the letter, especially by Bhishma and all other kings of the time, being either anæmic, leucodermiac or a leper-nothing of the kind, but just white through fear felt at conception-note the idea of psychological effect on the zygote, conceived by the ancients. Similarly Ambica closed her eyes and hence Dhritarashtra was born blind-fear at conception-a vast field to study effects of minds of the parents at conception by keeping a diary of condition at the times of the act of procreation. They were the two posthumous sons of Vichitravirya and his two wives, Ambalika and Ambika through Vyas. Kunti and Madri through Durwasa's gift or "Var" gave birth to Karna, and the Pandavas through the agency of Sun, Indra, Vayoo Etc. Hanuman's (son of wind) semen (Makar swallowed it and produced Makardhwaja who guarded Rama's prison in Lanka, Ceylon). Shiva's semen gave birth to Kartikeya or Shadanan and such instances from Greek and Roman mythology are variously described. It is worth expense and trial to find out the effects of fresh semen on endometrium, vagina, new ovum, if held under tongue and after some time swallowed-Note solution adrenalin held under the tongue or pituitrin held likewise or sprayed into the nose affect as when given by injections. Sol. adrenalin drops put into the eye or bleeding meatus urinarius or ear have noteworthy effects and so too rectally, vis. in chæmia, hæmostasis, constriction, constraction, bladder sedative, erotic,

stimulant. India got one thousand holes for adultery in case of Ahalya-wife of Gautama. We know a libertine, a libid, gets similar punishment—rupia—the syphilitic eruption for such a crime against innocent humanity. "Thou shaltn ot commit adultery," says His commandment. - Vyas was the son of Parashar and Matsyagandha-wife of Shantanoo. Man has evolved so much sense now that he can prevent human misery of production of hereditary disease carriers and unfathered children—children of whom fathers are shy to boast of—stop crime, abortion, infanticide Etc. by lesser sin of destruction of his own spermatozoa and ova by coitus interruptus (an old Chinese method), candom, (Malthussheath. Malthus Rev. T. R's advice of late marriage and sexual continence to prevent over-population is that rate being more than the production of means of sustenance. His doctrine 1766-1834). pessaries, check pessaries, stems, rings, chemical tablets of quinine-a protoplasmic poison Etc., effervescent tablet creating H2 O2, jellies for high insertion into vagina, or by observing safe period of non-fertilisation of ovum, i.e. time between its extrusion or clearance from feminine parts and the entry or delivery of new ovum into the uterus or tubes, fresh and ready for entry by penetration of spermatozoon, i.e. about the 15th day after 4th day of menses to 1st day of next menstruation, by douche immediately after coitus, by syringe, revolving stems Etc. and by woman remaining passive at the orgasm. Diseases and natural obstacles of weather, circumstances, poverty, privation Etc. destroy, though Darwin's survival of the fittest is true, the fit and unfit, unity of male and female, by choice, love marriages, resulting in loving mutual conciliation, religious bindings, giving a tendency to tolerance, social ethics and protective laws all aim at mutual emptying and filling and satisfying physically and mentally for the elevation of the soul of an individual pair, family, community, caste, race and nation, thus raising a country and its status in the world. The act of copulation itself is a heightening up of mutual feelings for each other without even a hazy cloud of harm or pain, high straining

up of five senses, full play of blood, all nerves, all muscles and final peace of brain and cord and consummation of carnal and mundance desires—a reflection of rebirth—to live after one's death. Frank confessions will agree that it culminates in entire satisfaction to both, not often but very rarely, even though done in a natural manner with no interference of any kind and often one "is satisfied and other is not or vice versa. If the secretions of each entirely fit each other, there is complete satisfaction on both sides and the health of both improves as if provided by male and female hormones. Auto-destructive external visible semen, female discharge which is extra constructive, and self-supportive, internal adrenalin, pituitrin and invisible phychic self-nourishing portions, acid and alkaline components, a psychical feed which rectifies behaviour and tones up the system from economic point of view, human thirst and aim of aggrandisement are the causes of want, rather than the excess of progeny, for out of such consummated occasions only a few claim the work of procreation. If man were not to eat fish, birds, beasts and fruits, there won't be an excess of draught. Much rain, pest, larger devouring smaller, are enough to balance creation. Kidnapping, rape, dissatisfied unions may result in conception and undesired pregnancies, but results of such are and can be very well dealt with by law of the country or are punished by higher powers by production of mute, deaf, dumb. monsters and enemies who again are brought to book by Government for offences in their future life. Artificial ensemination and unnatural gratification may end in weakling or self-polluting disease. It is very sane and ambitious to try and produce good offspringthe like of Him who made us all, but it is worth while considering a few instances.

Can we avoid creating a vagotonic, lean palmed and soles-sweating, keen sighted, quick, secluded, emotional, thin, cracked skinned, hot tempered, hyposuprareniac, anterior pituitariac, low bloodpressure possessing, sub-thyroidiac child, original in intellectual capacity with alkaline constitution, bad teeth, capricious appetite. disturbances of involuntary nervous system or autonomic imbalance, constipation and thus cancel its suffering from asthma, eczema, idiosyncracy to Iodine, Iodoform, disturbances of metabolism (love of carbohydrates, rice, vegetables etc. gives more potassium), dislike for salt, tubercular diathesis in the form of tubercular skin-eczema, and utility and benefit by tuberculin sometimes, as ointment in vaseline with control of reaction on inunction, give a closer packing of the layers of skin-cells. Rise of tension, itching eczema, -an irritation result of scratching, rubbing as in prickly-heat, give excess of work to pancreas or islets of Langerhans due to over intake of carbohydrates-hence diabetics like state-hypergly caemia and itching, less desire for protein food, pulses of all kinds, mutton, or beef pork; hence the imbalance of end-products of proteins, fats and carbohydrates in urine giving alkaline urine after a vegetarian diet; urea, uric acid accumulation only if excess of protein or renal deficiency though less in intake, no joint troubles as found in sympatheticotonic oily and deep skinned obese rheumatic gouty persons who like protenecious food and suffer from flatulent dyspepsia, need Sodi Bicarb to neutralise acidity excess and highly acid urine, but slight excess not dealt with by hepatic, pancreatic, intestinal actions; hence hydrogen, sulphide, indole, skatole Etc. increased; hence more intestinal tension, diaphragm fixed in expiration and attack of asthma due to hepatic inability to deal with small amounts of fat put in with carbohydrate part in protencious food, and carbohydrate proper, diminished antiseptic action of bile and Hch of stomach, urea of urine. Thus allowing auto-intoxication, putrefaction, inadequate supply of oil to sebaceous glands-so cracked skin of vagotonics, upsetting of acid and alkali, metals and Sulphur, Phosphorus, Hydrochloric and Nitric radicles which produce various discomforts of skin, respiration and circulation. Note: - Ephedrine, Emphyllin raise B. P, overcome asthma, by vaso dilatation, scdatson acratson by making more room and free movement of blood in subthyroidies. Note:-

A person gets cold coryza by going to a public urinal owing to ammonia liberated irritating the nasal mucosa. Can't we prepare an apparatus to absorb ammonia to be able to store, purify and utilise it for refrigerating plants. So too a person gets cold by mere handling of his or her private parts (found on close inquiry, and the nose. Why so is worth trying and searching for. I have inquired of and found that persons with cancer of cervix, glans penis, mamemam. have allowed suregma to collect under the prepuce, labia minora and clitoris. Excess of leucorrhoea not cleaned and thus coupled with irregularities of menstruation have, I believe, given rise to neoplasm in other party. It may be wrong but confirmation by clinical data, search, and record of previous histories as to cleanliness are essential to disprove. Venereal disease is transmissible by intercourse, kiss etc. Tuberculosis is acquired by environment but may be transmissible at impregnation and is common to all animal kingdom, viz. myco-bacterium (Actenamycetales), Bacilli of Koch (human T. B), B Spemigenes, B. of leprosy, B. Smegmatis showing common acid-fast, aerobic, gram-positive qualities but changes in form, culture and pathogenic abilities due to conditions-Lepra in nasal discharge, Smegma in cheesy matter of præputii, clitoridis vernix caseosa-remmant opeggalbumen labia minora, bovinum in milk mammary udder, avian piscium, spermigenes in spermin producing bacillus-spermin. a tonic is found in sputum, semen, asthma secretions—its want giving rise to irritability, exhaustion, nervous debility, impotency, sterility, anaemia, easinophilia, leukaemia, diabetes, a salivo intestinal or alkaline failure, asthma—it may be possible that venereal disease is transmissible and due to germs (Spirochætes) foreign to the organism-host neoplasm is as well but due to perverted auto-organism. Study of pathogenecity of organism by variation of habitat is a good field for enquiry. My suggestion is supported by such endocrinal or organic auto or homo therapeutics as luteal injections for prevention of abortions, milk injections as antiphlogistic, serum as hæmostatic mammary product for

control of meno and metrorrhagiae mother's blood into muscle of child as hæmostatic placenta as mammae develope and hectero therapeutics as testicle extract or spermin to overcome neurasthenia, hysteria, psychological disturbances of unsatisfied obese widows, delayed unmarried spinsters, being more responsive than male. Note:-an asthmatic is better off without a doctor and his needle if he were to chew or suck at a lozenge made up of supra renal parathyroid pituitary orchic (ovary if female) glands with calcium-acid of stomach and pepsin digest gland products and I wonder how far they go to give us success as compared with injections—is not an organic injection digested by leucocytes adrenalin drops in the nose cause shrinkage and opening up of the nostril so too pituitary, so active by injection, drops into the nose are worth trying for headaches of asthmatics, sunffers and smokers. Snuff, cigar, cigarettes, in short tobacco in some form, is used excessively by bachelors, spinsters, religious orders of all nationalities and creeds to be able to satisfy self in face of all odds, seclusion, ups and downs of life, but above all to control passion. Tobacco has a quietening influence over libertine portion of a living being. It is a sustaining portion of endocrine glands. When producing, portion is a withheld from discharge from body controlled and stored up or rather abstained from being called into .play. Semen is the producing portion, Thus there comes an exhaustion of orchic, pituitary glands or ovary and pituitary, or failure of adequate supply of self-sustaining endocrine secretion. Note:—a dog smells the private parts of a bitch if it smells fishy; the dog clears away if it were to smell natural. and smut it licks the vaginal secretion which being stimulated denudes the vulva and the copulative act is consummated to satisfaction of both. The licking and smell stimulation the sniffing, nasal mucosa, the sin wses, the ethmoidal cells, viscinity of pituitary cause crection. Note:-Nasal mucosa and pituitary have much to do with phychic stimulation of spinal centres and erection. Dogs which have sustained head injuries never seek a bitch—the

pituitary being disturbed in its circulation and ennervation. Does the same apply to man? Take doves, male and female put beak into beak and kiss (kiss has originated for preservation of the smellof the female and male that are mating for the season-the pair always finding each other though off for long-man and woman have laws of every Govt. to protect their nuptial rights) and when this is complete to the satisfaction of both, copulation takes place. Salivary secretion is exchanged and smell fully appreciated, erection caused and the pair persists till young ones hatch out of the eggs laid high up and are able to fly and maintain themselves. Note:-The radio is a pleasure and wireless a heavenly gift-man talking with each other like dieties and gods of mythologies-the apparatus may be useful to give music to its owner and may act as a meak, silent, transmitting detective when not on-the sounds of human origin may disturb the ethereal system to the detriment of nature with the effect that unnatural dispersion and concentration may cause decrease in rainfall. Note: - This sounds desultory but what I mean is as detonatious and trench-life gives deafness and palsy, æroplane-life, sea-faring life, engine-room life, cotton-spinners' life, godown cleaners' life etc. contribute like the constant use of bright gas or electric light, carbon ore, mercury vapour, acetylene sparking to exhaust human machinery to its early and ultimate exhaustion, unless capacity to cope up with environment were develop for its longevity. Note:-Testicular extract is remarkably useful in relieving pain in right iliac crest, and glutei in a case of undescended testes on right side during quiescence allowing my patient to do his college work, allopathy being required during acute pain and discomfort, which simulates swelling of appendix and a number of other conditions. It recurs every two or three months. Can there be a periodic change in man, e.g. prostatic article as there is in woman; eg. uterus every lunar month with moon acting on blood-flow as on sea-water. Note:-The severe after-pains of child-birth due to involution of uetrus. relieved by mammary gland tablets with calcium lactate better than by analgesic anodyne remedies without narcosis or hypnosis as of opium or synthetics for contraction of uterus. Nature makes mammary gland active—why not suckle the baby from the first day with one natural breast-feed with lactose at night instead of dosing it with glucose water at midnight?

Note :- Lungs require alkaline expectorants in practically all respiratory affections but throat, so near to alkaline salivary glands, needs acid to check irritation. Note: - Carnivorous man eats herbivorous animals but not carnivorous ones-the flesh is uncongenial, too gouty, too rheumatic, but it is said that animal proteins are more and easily assimilable than vegetable amino acids, but body laboratory by diastase ferments converts carbohydrates into dextrins and sugars and wheat gluten into highly complex lecithin, phosphorus, lipoid membrane of cells, unless proteids of cells and sesame oil and ghee into human fat, one ounce of which equals more of fish oil, lard, or the energy yielded by a pint of beer or cup of milk, a peg of whisky a or glass of wine. So too complex living worms develop in decomposing fruits. Then it is certain that originals can live and form adjuvants from nutriment but not vice versa (maggots and midges lay eggs and worms are formed). Note :- It is a common practice in India to put pure liquid ghee into nostrils to abort cold, to soothe irritated nasal mucosa. Of course, it is not easy to say as to what would be the effect of adulterated or long tinned and transported or vegetable ghee or one preserved in electrically cool storage. Note:-Venus, Veneres, Venereus, Vanadevata is the goddess of love who demands veneration and respect, calls, attracts opposites by magnetic or electric force not for self-satiation or progeny, self transmission in all cases but for remembering beauty of God in creation (man is son of God) but departure from religious rules (based on monogamy) evokes wrath of God in the form of venereal inroads into the innocent healthy body. It appears a paradox or parallax but

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it is a principle of equilibirum, for pleasure is not the only pursuit of man or woman; so the craving for independence for it in either is deplorable. But escape for Satanic portion in both is to be allowed for matter's sake in controlled and well treated prostitution with severe punishments for pimps etc., who lower the respect for womanhood-mother, sister, wife and daughter of a country which by it loses position and honour-the only solution for the evil being "Prayaschitta," "Atma-Shooddhee," for "Mens Sana Corpore Sano".

Reports of Societies, Gtc.

The following were the receipients of diplomas and titles at the All-India Hereditary Ayurvedic Doctors' Conference held at Hampi on 26th and 27th December, 1936 under the distinguished presidentship of Kaviraj M. K. Mukherjee B.A, Ayurveda Sastri.

- 1. T. Ramanuja Swamy, Ayurveda Mahopadhyay, Ramatheerdham
- 2. M. R. Samey, Ayurveda-Vidya-Vachaspathi, Bangalore
- 3. P. Ananda Pandit, Ayurveda-Vidya-Vachaspthi, Pallikunnu
- 4. K. R. Pandit, Ayurveda-Bhanu, Pallikunnu
- 5. T. V. Veera-Raghavachay, Nadivijnana Nidhi, Bangalore.
- 6. V. V. Narasimhacharyulu, Ayurvedodharaca, Guntur
- 7. Kolli-Kotaiah Varma, Bhishang Mani, Guntur
- 8. A. Damodara Rao, Bhishang-Mani, Palakonda
- 9. P. Venkatadri, Vaidya-Sekhara, Rajahmandry
- 10. M. Hanumanta Rao, Ayurvedodharaca,, Machilipatnam
- 11. T. Jiyyardoss, Bhishangmani, Tallapalem,
- 12. Hakim Mahamed Abdul Lateef Saheb, Vaidya-Sekhara, Bezwada
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- 14. V. L. Bhupati VarahalNaidu, Ayurvedodharaca, Bhupati Lakshmipuram
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J. B. ASTANGA AYURVEDA VIDYALAYA.

Kj. S. C. Das's Address at the Annual Reunion of J. B. Ayurveda Vidyalaya (Cal.)

From the evidences of excavations in Scind, the historians unanimously conclude that it is to India that the honour of the earliest birth of human civilization belongs. The expedition of Arjuna and Karna to উত্তৰ কুক, as mentioned in the Mahabharata, points to the conclusion of India comprising central Asia in these days. Nay, India was then more extensive. The use of কাৰাৰ and মৃষ্টিবোৰ in Greek medicine proves its indebtedness to ancient Indian Medicine.

Of this spiritual science, some outstanding features excite our wonder beyond measure.

In the hermitages, the inmates culled floral offerings for the worship of the Supreme Being, watered the planted trees, and celebrated the union of the Madhabi creeper with the mango-tree. In all these pleasures, there was the deepest cultivation of the herbal knowledge. The properties of efficaceous plants and creepers were not mere accidental revelations.

The Aryan Sages had reached a higher plane than the modern science and called plants by the name of "স্থাবর জীব"। That they are immovable creatures is evidenced today by the Sundew, and Pitcher. Nipenthus (plants) preying upon ants and bees. You are also acquainted with trees living upon meat.

Long long before Acharyya Jagadish's discovery, the Crescograph demonstrated the susceptibilities of plant-life to pleasure and pain, Manu propounded

ওচ্ছ-ওলস্ত বিবিধঃ তথৈব তৃণজাতমঃ। বীজ-কাওক্ষহাণ্যেব প্রতানা বল্ল্য এব চ॥ তমসা বহুরূপেন বেষ্টিতা কর্ম্মহেতুনা। অন্তঃসংজ্ঞা ভবস্ত্যেতে স্থ-ছঃথ-সমন্বিতাঃ॥

রাঘ্ব ভট্ট, শাক্ষ্র and চরক have analysed the growth of plant life and classified plants categorically with their constituent parts.

Other well-known books as কৃষিপরাশর, দ্রব্যগুণ, মহারাজ নিঘাণ্ট etc. furnish sources of further knowledge about the kingdom of plants.

The West has merely felt transported with poetic ecstacies over the beauties of nature, whereas the East has discovered life therein.

Both Charaka and Susruta stresses knowledge of Anatomy as constituting a perfect and indispensable element in the composition of a fullbaked physician.

Susruta's toxicology is an all-embracing wonder, descriptive, analytical and entomological.

The proof of ancient knowledge of the existence of oxygen in air is furnished below

> "নাভিত্তঃ প্রাণপবনঃ স্পৃষ্টা হৎকমলান্তরম্। কোষ্টাদ বহিবিনির্যাতি পাতৃং বিষ্ণুপদায়তম্। পীত্বা চাম্বর-পীয়ুষং পুনরায়াতি বেগতঃ প্রীণয়ন দেহমথিলং জীবয়ন্ জঠরানলম্॥"

Thus, Ayurveda developed in all aspects.

Decadence set in and was completed due to foreign invasions and internal turmoils.

We are now reft with (a) Perverted national mind, (b) Distorted and interpolated compilations of the old Samhitas, (c) Ayurved denuded of her seven departments-

The first factor has deprived us of our own individuality and standard, making us judge Kalidas by Shakespeare, interpret Gandhi in terms of Tolstoy, and honour Rabindra Nath for his Nobel prize.

The second factor has caused almost irredeemable loss and damage to the Sastra

Patanjali, who flourished in the reign of Puspamitra, recompiled the decaying and vanishing অগ্নিবেশ মংহিতা। This Patanjali became famous by the name of Charaka, and was a contemporary of Nagarjuna (Buddhist), who again recompiled the Susruta Samhita.

Excavations in China have unearthed Ayurvedic books, which may claim a more distant antiquity than the books of Charaka and Susruta from the linguistic standpoint. Then কাশুপ দংহিতা or বৃদ্ধজীবকতন্ত্ৰ has been discovered in the State library of Nepal.

All these presupposes the existence of predecessors of Charaka, Susruta, etc. in বৃদ্ধ চরক, বৃদ্ধ সুশ্রুত etc.

Very few of the Samhitas of অগ্নিবেশ, ভেল, জতুকর্ণ, পরাশর, ফারপানি, খ্যুনান, অগস্তা, etc. have reached down to us. If simple redacted Charaka and Susruta strike us with wonder, the whole world would have taken its hat off to Ayurved in reverence and awe, had all master minds of Astanga Ayurved survived down to this day.

Whatever we have inherited is due to the safe sequestration of the assailed treasures by the former sages in the days of dire calamities,

The University town of Taxila is now an extensive mass of ruins, existing over an area of twelve square miles to the north-west of Rawalpindi.

Those who are again exerting to rehabilitate Ayurved will be canonised in the history of Ayurveda's renaissance.

But even in this Twentieth Century so many problems confront the Ayurvedists.

(1) Want of facilities for procuring materials for medicines, (2) Paucity of herbal knowledge, (3) Competition with commercial people, quacks and state-supported allopathy, (4) Want of state-recognition, (5) Excise Laws, (6) Disorganised state of the community, (7) Insufficient propaganda.

With funds secured, Ayurved may be variously propagated.

We may also incorporate foreign drugs in our science retaining its individuality as did Vabamisra. Allopathy is exhibiting this example in regard to Ayurved, and well might we profitably copy it.

We must be true and steadfast devotees of Ayurved. Let us remember the inspiring words of our revered founder of this college Jamini Bhusan Roy—

"Let every student of mine make a living by running a wayside shop of herbs and drugs. Still I mus'nt allow any one to be dealer in foreign medicines."

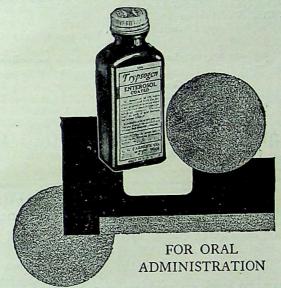
If Ayurved is to be re-enthroned in its pristine glory, we must follow these examples in our grim battle with all difficulties and impediments.

We cannot afford to sit comfortable, paralysed and dead, and singing mere vanished glories, while the world is hearkening to the message of adventures and advancement

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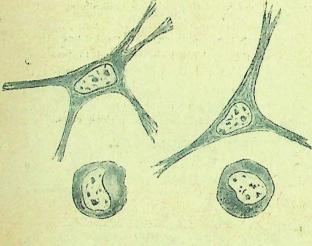
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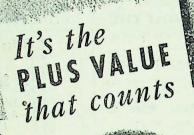
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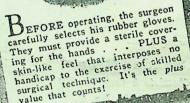
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The Third Conference of the Graduates of the Madras Ayurvedic College was held on the 26th and 27th December 1936 at 43 Harris Road, Mount Road, Madras, under the presidency of Dr. A. Lakshmipathi. B. A., M. B. & C. M., Bishakratna.

Graduates from various Districts attended in large numbers. Discussions were held on professional subjects and matters relating to the difficulties of men in service. The following resolutions were passed:—

- 1. The Conference learns of the sad demise of Dr. K. Narakesa Sastri and K. Narasimha Sastri, A. M. A. Cs. and expresses its deep condolences to the bereaved families.
- 2. Resolved that the Graduates of the Madras Ayurvedic. College be registered in A. Class without any further examinations, as most of them are in permanent service for many years.
 - 3. (a) Resolved that special courses of instruction and demonstrations be arranged in the Government School of Indian Medicine for the use of recognised Vaidyas so as to give opportunities for them to get acquainted with modern advances in medicine.
 - (b) Resolved that the Local Boards be requested to send Medical Officers under their employ to attend such refresher courses giving them study leave and allowances necessary for the purpose.
 - 4. Resolved that the private institutions teaching Ayurveda should be encouraged, as one Government School of Indian Medicine at Madras is not adequate for the whole Presidency.
 - 5. Resolved that the qualified Ayurvedic Practitioners should be requested to train students for the Examinations of All-India Ayurveda Maha-Mandal in large numbers and that the examinations be held in at least two or three centres in each District.
- 6. Resolved that the distinctions between A and B class as regards pay and conditions of service be abolished, as in the opinion of this Association some eminent shoolars in B class deserve preferential treatment, when compared to others who are now placed in 'A' class.

- 7. Resolved that the A. M. A. Cs. now working under Local Bodies be given the grade and promotions to their period of service as the present fixed pay is unjust and inadequate.
- 8. (a) The Conference resolves that the Central Board of Indian Medicine shall be an elected body, and that the Madras Ayurvedic College Graduates' Association shall be adequately represented on the Central Board.
- (b) This Conference is of opinion that proper medicines are not supplied to free dispensaries of Indian Medicine and that owing to want of facilities for standardization, it is not possible to distinguish between good and bad supplies.
- (c) The system of accepting the lowest tenders is most improper and dangerous to public interests, as long as there are no possibilites for standardization.
- 9. (a) This Conference is of opinion that it is most economical and efficient for each physician to get the medicines necessary for him prepared locally under his own supervision, and so exhorts every physician to exert his best to prepare his own medicines.
- 9. (b) This Conference supports the idea of starting a Central facory under the Government Control for preparing medicines to supply uniformly throughout the Presidency.
- (c) The conference is further of opinion that the District Boards should also be encouraged to start their own Factories under the supervision of qualified physicians.
- (d) This Conference earnestly requests all the members to encourage as far as possible the non-secret and genuine products of firms like the Andhra Ayurvedic Pharmacy Ltd., Madras, and not to encourage secret remedies.
- 10. This Conference approves the annual report for 35-36, as presented by the Secretary and expresses its appreciation for the ceaseless toils of the Secretary to the cause of the Association.
- 11. Resolved to have three Secretaries, one to represent Northern Districts and another to represent Southern Districts and the third to represent the City of Madras. One of the three Secretaries shall be the General Secretary.
- 12. (a) There shall be eight members of the Executive Committee in addition to the Office-Bearers, The General Secretary shall also be the Treasurer of the Association,

THE JOURNAL OF AYURVEDA

1937.] THE JOUR

(b) The following are elected as Office Bearers for the year 1937:—

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EXTRACTS FROM PRESIDENTIAL ADDRESS.

Dr. A. Lakshmipathy in his presidential remarks reminded the medical officers and physicians of the ideal of service, which is the basis of greatness of Ayurveda. Secondly, he exhorted them to have recourse to treatment by regulation of the diet and habits of the patient and not to encourage the use of costly drugs for treatment of trivial ailments. The ideal of the health resort, namely, simple food and hard work in the open air should be preached. The influence of the mind in causation and treatment of disease should be remembered.

Lastly, Dr. Lakshmipathi asked them to cultivate more and more intimate contact with the hereditary physician and to carry the results of modern research through them to the remotest villager, who is their ultimate paymaster. With these words, he exhorted them to be always progressive and ready to absorb new ideas.

APPEAL.

I appeal to all the graduates of the Madras Ayurvedic College to enroll themselves as members of the association to strengthen our voice in our future prospects and to remit their subscription Rs. 2-0-0 immediately.

Old Members that paid Rs. 2 only for 1934, already, to remit the arrears of subscription Rs. 4 for the years 1935 and 1936, to the secretary at once. Kindly treat this as specially urgent.

Not less than Rs. 5/- as a donation from the associates who have not remitted anything up till now will be received thankfully for the advancement of the association in all respects. Thanking you in anticipation.

Yours faithfully, N. KESAVACHARLU.

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ব্যরী বাল রোগাই :—A special volume published by the Editors of the famous Dhanvantari Ayurveda Patrika of Vijaygarh (Aligarh). It deals with all knowable topics regarding children from their very origin. Valuable contributions from the pen of expert physicians and eminent scholars of Ayurved adorn the precious volume. The editors of the volume deserve thanks from all for their noble conception and nice execution, especially at a time, when infantile mortality is appalling in the country threatening the future of the nation.

The **Dhanvantari**, a Hindi Ayurvedic monthly of 12 years' standing, priced at Rs. 2 per annum. It has been rendering a useful service and is under the able editorship of Vaidya Bakalal Gupta. The articles are nice. It is published from Vijaygad, Aligar. It is approved by the Director of Public Instruction of Central Provinces and Berar.

সমূহত বোগানিবা is the well known Hindusthani Ayurved Journal of Baralokpur, Etwa, (U. P.) The organ requires no fresh introduction. It is justly priced at the annual subscription of Rs. 4, and amply justifies the significant qualifying clause দিন চিকিৎসাৰ attached to its name. The Editor and Publisher, Chikitsak Churamani Pandit Viswasurdayal Vaidyaraj richly merits sincere felicitations of all Ayurved loving people.

LOOK HERE ON THIS PICTURE AND ON THIS.

-Shakespeare.

By Dr. G. L. Deshmukh, M.B., B.S., Bombay.

Nervous diseases and mental conditions are not entirely reflecting objects and reflections of each other and are not the direct effects of pathological findings. Research and laborious study in asylums, mad-houses and in course of practice are essential in the new discovery of psycho-pathology. Psycho bacteriology (meningococcus, Ebertt's typhoid bacillus affecting nervous system show mental variations long after recovery), psycho-electrology (change in the electrical potential in shock, fright, etc.), psycho-chemistry (search for a chemical want or excess which disturbs) and psycho-biology (selective action of staphylococci on skin, typhoid on bone, gonococci on mucosa, streptococci on subcutaneous tussue) are worth culling in the aid of its study. Psychology was known to the ancients. (Psychology; discourse on Psyche-Greek Psukhenymph of Eros-Erotos-Erotikas i e. Cupid-Kama as the philosophy of soul, masculine Atma with feminine amatory mind as psychyatry or जान भारत, Kama-shastra—former leading to medicine Ayurveda, religion, spiritualism and latter to nudism -materialism, "Sukha", pleasure, not so much "Shanti"—the goal of Vedic philosophy) and pathology was to a very little extent being curbed by Buddhistic "Ahimsa" exponents and kings. Both collectively considered may be a present approach to its study for proof regarding it, as an old method is not available to show it as an old learning found out again owing to its loss and destruction during various invasions, inroads, massacres and plunder and devastation.

The enlargement of thyroid, considered as Grave's disease with exophthalmos, gives irritable, unsettled, uncomfortable and depressed person or in hyperactive and hypersecretory state, a stormy obscene maniac, but often in simple enlargement without exophthalmos, a quite careful sterile person is found. In hyperthyroidism, we have Grave's disease, exophthalmos mania, incontinence, insanity—corrected by x-ray and Iodine thyroidectomy. In hypothyroidism, we get suspicious, morose, depressive conditions, melancholia, cretinism congenitally, Brissaud's disease in infancy, myxoedema or Gull's disease in adults, dermatoses, incontinence of urine—nocturnal in children, corrigible by thyrotherapy. Thyroid gland is

regarded by some as the master-key to the safe-deposit vault of endocrinology. This cartilage-larynx or gland projection has special name, Adam's apple from Hebrew "a-dam" a man. "Haladhar" of the Hindu pantheon suggests that God Shiva holds poison of the universe in his neck and hence is "neel-kantha" and in case he opens his third eye, he will bring deluge as in the days of Noah. Tri-lobed, reddish-grey pituitary body connected with infundibulum, having no nerve cells but neuroglia, with colloid matter as in thyroid, posterior lobe developed from embryonic brain with a cavity found in foetal life and persisting in cats or with nerve structure as in fish and the stalked reddish-grey pineal gland between corpus collosum and cerebellum, third ventricle and corpora quadrige mina, having no nervous structure but follicles, epitheleum and connective tissue with grithy phosphates and carbonates homologous with pineal eye of the lizard or paired eyes of birds show connections with the thyroid by their endocrine manifestations observed today but suggested religio-mythically by the Hindus in pre-historic times.

Onions, garlic and olfactive articles impart their smell which can be removed by a chlorine mouth wash or any good dentifrice or paste. It is due to particles which remain lodged in the crevices between the teeth while eating.

The body is a fine laboratory. Whence the smell can come, the body decides better than many experiments in vitro or vivo in animals. Note the morning urine tells of the draught of beer taken at night, carrots, raddish, onions, garlic, papaya, carica, rosekandy (Gul-kand), saffron give their smell to stools and impart their respective odour to urine, noticed when it is being voided. Cotton seeds, oil cakes and fresh grass give their smell to the milk when warmed and sipped, thus showing that an article preserves its quality even after mastication, reumination, digestion, absorption and assimilation. The former enrich the milk-food turns to blood and blood becomes milk which passes two natural filters, yet the quality persists-matter is indestructible but is changable and is thus serviceable and destructible. Food cannot spoil milk and upset the stomach of the baby, unless natural food is disturbed by drugs like Aloes, Belladonna, Iodides, Mercury, Arsenic, in short poisons. Mother and her diet may be guided and arranged to build up good and well-nourished children, second best being the country's

cow, sheep, ass or camel. Glaxo, Allenbury's, Horlick's have also their place. Every small change cannot pass through nature's two strainers—change to blood and next to milk—but radical alteration in diet will enrich or impoverish milk secreted as, by fasts and privations. So too, pathology and bacteriology entering the arena will spoil not only milk but may transmit a disease, e.g. Syphilis. Spirituous drinks, apples, essential oils impart their odour to blood, saliva (absorbed by salivary glands), lungs (exhaled air exhibits smell of circulating blood, e.g. cases of cough, complain of smell of blood, of course fætid smell of bad teeth being excluded), urine and sweat. Oxidising H₂ O₂ mouth wash and saline gargle cut off smell of upper air passages. Note the ancient adage "Annamaya Prana—Pranamaya-Vayoo."

In cases of scurvy, give lime juice, sweet lemons; they contain antiscorbutic vitamin. Won't tamarind, tartaric acid act equally well? Is citric acid quite essential? Can fresh tamarind replace a lemon? It is cheaper and available in villages while towns can boast of lemons. Fish is often preserved in tamarind. Mango unripe does its little antiscorbutic service two months in every year.

Artificial rubber toys, exhausted batteries, artificial rubber teats, and such gew-gaws are cheap and nice for children.

Cheap artificial rubber, exhausted batteries are harmful. Children wet them, chew them and get intractable dermatitis, blebs, papules, often purulent, which are not easily cured. Camphor, Sulphur, Manganese, Chromic acid etc., used in their manufacture, probably account for the dermatitis being often intractable (correspondence with Br. Med. J., Lancet and others, 15/11/34).

Give glucose, fructose, honey-sugar, banana powder as it can be turned into fruit sugar when in process of ripening.

Is not cane a fruit? Is it a vegetable? Is banana, potato a fruit? Ripening makes banana and cane sweet; cannot pancreatic ferments! polynecrize cane sugar to form glycogen? Can the starch or carbohydrate support the heart of a patient? Has he diabetes? Are islets of Langerhans and glycogenolytic hepatic agency at a discount? Does a body get a monosaccharide in daily diet? Cannot body turn carbohydrate into glucose—leverotatory, lactose of milk, inosite of heart and muscle, monosaccharides.

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charides from disaccharides ordinarily? Can yeast, a vitamin B1, B2 or G. P. which are antianæmic, antineoplasmic, antiberiberi, antipellagra, antidermatitis, antipruritic be of use in diabetes in a pancreatic deficiency (glycosurea), reno-hepato digestive incapability (glycaemia-renal threshold low)?

Viamine B 1, B2 or G. P. P. are found in bran of cereals, milk, eggs, liver, pancreas, not in meat (Jains prohibit "himsameat diet"). We advise fasts with milk, fermented cereals, germinating cereals, raw or ripe fruit at least twice a month. Marmite, an antineuritic preparation, contains it (B) and may prevent uramia, eclampsia. There was no psychology and psychotherapeutics before. Young generation usually is better qualified and more learned than the preceding. It gives credit to a few well-known figures who have earned the gratitude of humanity by their intellect and work. Psychology is coming to the fore to-day and may acquire a place in the students' syllabus, portion of his academic time and encroach upon and overlap province occupied by chemistry and materia medica. Is it really something newly discovered or is it merely finding out intermediate steps that link physics, chemistry, materia-medica, medicine, impressions by personality (doctor must have one), suggestion by words when awake (can we not alter a patient's condition, influence "जीवात्मा" 'jivatma" in the control of the Jad shareer "जडशरीर", matter left by "जीव" when it merges with "हिर्खाभ" or general "जीव" "Hiranya Garbha in universe, and make "आला" Atma, soul, to dictate better line of action when awake), confessions (instinct of man to cry out and aloud his grief, and taken advantage of by Roman Catholicism, but not by Protestantism to get firm control of the mind जीवात्सा, and hold over the actions of the sheep in order to exact implicit obedience to the faith by the idea of "qq" 'Papa" and "Punnya" "gw" incorporated in it). Self torture for self-purification, automeditation as of Mohamed, Buddha, for revelations, Self-elevation, philosophy and religion to attain superiority (a barber surgeon is now a cosmatic and very capable surgeon by perseverence, search and study, but only if anaesthetics are available, as in miracles by saints, e g, Gandhi images, oils, mere touch—"some one touched mea poor woman-Lord Christ experienced his sanctity slightly lessened for intervention for salvation. Dharma-raj for his truth fulness had his chariot going above the ground. Hypnotic trance as in 'Ushaharan" "उपाहरण", prophylactic medicine and hygiene (Lepers-महाकुष्ट, असाध्यकुष्ट were kept outside town wall), psychology and psychotherapeutics (Greek Asklepios used his trumpet sound to cure. Democrates his flute, Plato | used gymnastics to control the soul's orders, Aristotle employed music for moral correction (music, as is generally found, is conducive to immorality by association with her devotees, but music and stars have various influences e.g. divine, martial, voluptuous etc.), Asklepiades used music to produce sleep in cases of madness. Avicenna, an Arabian hakeem, cured by suggestion. Hindoo Nalraj by a song called Deep-rag दोपराग ignited the lights.) and massage e.g. electro-massage, shampoos (Asan-Hindoo poses and postures are curative and as such are employed even to-day; for instance Budhpadmasana improves lungs, Matchasana, Oordhya-oodarasana, Sayanasana, Nagasan for dyspeptics, asthishthasana, pakshasana for backache, janosheershasana, triconasana for sciatica, lumbago, Mayurasana, Vrashabhasana, Dhanushasana to lower blood supply to head, useful in blood-pressure, visceral troubles, visceroptosis; Padashirshasana for varicose veins, Sheershasana for coryza, sinusitis, headaches, dental and ear disorders. Of course a yogee and shastri will be better authority to guide and should be consulted).

In cases of abrasion due to falling on a road, use acriflavine dressings, Iodaseptine, mixed vaccine or if suspecion, antitetanic serum. Leave nothing to chance, enjoin rest and leave directions as to diet.

If Iodine be applied as first aid on the street, don't use Lotio H. P. Wet compress interaction may increase the phlegmonous erysipelas as in eye inflammation following the use of Lotio H. P, wash when Iodides are being taken orally. Use lead lotion to soothe. If the road is a tar road, nothing beats the old carron oil dressing as used before and even now for burns; after wet, lead lotion dressings for two days. Give Iron, Calcium, Manganese, Stannoxyl. Cut out starch and pulses, as the former increases suppuration and feeds superadded staphylococcic infection and latter gives work to liver for digesting heavy stuff and so rob it of its full activity in dealing with toxins from injury. "Ram-ban" is a very easy, firm, adhesive, soft feathery dressing to stop bleeding and draw wound together. It is an ear of a shrub and is called "Ram-ban" i, e. so effective as Rama's arrow. Its action is like matico or a Rupee-sized

spider or "Katein's" male ornest found attached to wood (correspondence with the Practitioner and others, 11/3/35).

Former ideal of man was to find out and acquire a philospher's stone, panacea for diseases, elixir of life, nectar, ambrosia (Arab's Alchemy), guilded mouse (forbidden by Arabs in 800 B. C.—the vahan of Ganpati of Hindoos) worship to prevent plague, murrain golden rose of the Pope for blessings and honour, some blessings from Japanese shrine of Shinto—Sun goddess—feminine virtue as a quality of God sun of a masculine quantity of the Hindoos, Khosset-ijat of pre-Islamic Persians or the present-day Parsees; in short all sciences met in the avenue of religion to search out and possess the key to peace and happiness from Him and Heaven.

A Jain King asked a physician as to what was the chief aphorism of Ayurved and of religion and declared that his license and prize words be decided by his answer. His reply was "to eat in such a way as to allow no indigestion to follow and avoidance of harm to others and giving relief from misery.' The same ideal holds the allopath's existence and is embodied in Lord Christ's preaching—Gospel is good news—God's story is a story of stories or Vedanta - Ayurveda-ancient MSS. existing to human honour of preservation in Madras, Berlin, Oxford and London. One must be generous in granting sedative property to passion flower of America, P. incarnata, resembling the crown of thorns, passion emblem of the martyr of the world and like Buddha renouncing all for world's peace, as also to Kuda, pomegranate bark and Bael for dysentery and diarrhoeas being proved by experience of man for ages which is as valuable as the experimental evidence of any laboratory which needs experiments on animal for confirmation of highly developed machine intelligence. Can we say why and how castor oil leaves, applied to breast, act as galactogogue and belladonna inhibits mammary activity? Belladonna causes dry throat, dry skin, rapid pulse, first slow, dilated pupils, rise in temperature and blood pressure, first rise due to peripheral vasoconstriction, vasomotor centre stimulation, then depression, so too of cardiac medullary centre, paralysis of vagus terminations, acceleration of heart, then fall in blood pressure due to dilatation of first contracted peripheral blood vessels and depression following stimulation, also causes relaxation of muscle tissue of bronchi by paralysis of vagal endings, stimulation of respiratory centre; then paralysis slows, respiration lessens, cough ending in asphyxia causes frequency of micturition with anurea and delirium. By thyriodism, there is Graves' disease, dry skin, blood pressure rise, exophthalmos, Basedow's disease or toxic goitre, tachycardia, delirium, irritation, excitement, insanity due to exhaustion, toxic absorption, heredity (endemic, simple quiet goitre), often geographical e.g. those met with at high altitudes or special water deficiency in iodine and is cured by treatment of choice. Thyroidectomy for mania, x-rays, arsenic and iodine; observe iodine is prescribed for arteriosclerosis, high blood pressure, and hemiplegia in lean, thin, irritable, fastidious, intellectual, vagotonic persons. By hypothyroidism, there is cretinism in youth and myxoedema in adolescence, depression, melancholy, dermatosis, creamy skin, menstrual irregularities. suspicion, weak memory are corrected by thyro-therapy. CO2, veinous blood, rise in blood-pressure, belladonna, nicotine, alcohol, adrenalin and posterior pituitary stimulate vagus centre, other ganglia, other centres, slow pulse first but depression, paralysis follow later (depressed by large doses of some of the above or by section of the vagi ie. removal of its control or by B. P. lowering drugs as the nitrites (used in high B. P., aphasia and hemiplegia). Have thyroid and belladonna, Stramonium, Datura any action affecting some point in the body?

There is an effort made to find out the minimum lethal dose, minimum fatal poison, gas or carbon monoxide, dioxide, nitrous oxide gas, coal-gas (if heating tap were to remain open or if there be leak) tolerance as in employees, O₂ want in mines, in bridge building in case of labourers working in pillars (who know how many victims does a Caisson take), nuissance of motor cars letting out exhaust gas in a crowded street or locality, maximum vision, (Test types), in short a standard required by man as remedies, and prevention of evils due to conditioned life, due to civilization or rather machine-age. We have meters for sound, motion, vision; test-meters for strength, weight-record clocks for sentry, dioptremeter.

Capacity of man varies so much as is clear from opium eaters, morphia injecting in high strung delicate artistic society people, bhang consumers (exhibit severe constipation, soft skin and slowly developing impotence, not of act but as to sterility), ganja, charas smokers (some are said to go so far as to tap the head of a pet cobra to receive its sting on the tongue to give them that

somnolence and calm which narcotics cannot yield) and alcoholics (alcohol-ester-salts of alcohol-acid+alcohol-anhydride-acetyl, a combining valency of acetic acid, vinegar-fermenting fluid with a radical gives its potency of stimulation first and then depression to such a drug as sour-part-acetyl salicylic acid, for ordinary salicylic acid cannot, even if used as said salicylate, alleviate headache but aspirin can—an instance of complex effects of drug compounds) who do not feel cold after a few pegs-cutaneous sensation is dulled. If one exhales air by mouth and takes cold water on the hody during bath (swimmers often blow off air when swimming), it does not bite so much as when inhaling. If one "attar", say finest "gulab", is smeared on the hand, all other "attars" are indistinguishable. Thus one flower fragrance causes olfactory fatigue as we have forearm cramp or exhaustion after a long written examination-hand as it were is pulled across the paper to finish on the last day of examination, light feeling in head after oral examination is over as if brain weighting is relieved when need for forced retention is over, after a dose of quinine or castor oil nothing can alter the taste, during fever all tastes insipid (best liked articles e.g. tea, tobacco etc. are not even borne the sight of and are a sign of feeling well, when hankered for), in anorexia the most relishing plates are found fault with (alcoholics, sedentary persons are hard to please), by chewing little nut-meg, castor oil cannot be tasted; by munching a few leaves of madhoor-pattee. spitting it out and eating sugar, it is found not to taste at all (a false notion of sugar tolerance and safety given to diabetics by some quacks). When one is micturating, blowing off the nose is impossible, one act being possible at a time; one cannot put the child to sleep while fanning it at the same time (an action which is, requiring the holding of breath, or inhaling and quiescence cannot be done when exhaling-an exercise so much vaunted about by sexologist in order to retain semen for longer time). The petrous portion (branch) of glassopharyngeal nerve and auricular branch of the vagus are stimulated by eating "pan", tobacco or smoking, by putting sacred thread on the pinna, outer ear, to reflexly stimulate defaecation (some get the morning call on lighting the pipe after breakfast or chotta-hajri).

There is a sorting and nomenclature of disease according to the cause or effect on a system in the body, but diseases can be grouped in regard to the pathology or morbid anatomy (which received so

much setback by the "Ahimsa" and "Pitra-puja ideas") or mischief resulting from them; for instance acidity is in excess or there is acidosis in diabetes, starvation, inanition, marasmus, rickets. diet poor in calcium, i.e. milk, eggs, green vegetables, butter cream etc. are rich in calcium; parathyroid deficiency, excess of (protenacious) meat, strach, overuse of Pot. Iodide, Pot. Bromide (antiphlogistic, sexually debilitating, quietening drugs -action due to Iodine, Bromine. Is chlorine similar in being antiseptic in cases of sepsis? Iodine is antiseptic in syphilis and glands—even tubercular-but is to be combined with calcium, for it may deminerilize-Alkaline expectorant mixture, long continued, causes phosphaturia in children, and liberates tubercle bacilli as it does lead from bones in saturnine poisoning—an old term known to Greeksmisery due to lead-Saturn being Ayurvedically similar-who knows how much plumbers, painters and electricians suffer from chronic lead absorption, and Bromine antiseptic in irritability of nervous system—some toxin irritating and causing convulsions, epileptic attacks), hypopancreatitis (loss of virility, fertility)-a general alimentary failure (sugar thirst, hypoglycaemia if insulin be in excess), hyperpancreatitis with homi or suicidal catastrophie (yesterday's sane man cutting his own throat, by both sides cuts with his usual razor on the usual place-nothing else being the possible cause for such an act) prevented by a glass of glucose water or sweet lime juice or by proper psycho-suggestion). Can we overcome this failure by the administration of yeast (want causes new growths even), parathyroid, liver extract (what of ardaceous and fatty degeneration). Gastric Pulv, Pancreatic insulin overcome hypochlorhydria (cannot one collect saliva swallowed before meals to stimulate acid hydrochlor and gastric juice, as one can collect much more when burning in the stomach is felt and swallowed after meals to neutralize his acid excess-hyperchlorhydria), overcome constipation (relieved by alkali during meals as is diarrhoea by acid in course of meals) overcome over-excited sympathetic nervous system inhibiting digestion (hypochylia) exciting heart, atony of para-sympathetic system or loss of tone of its endings, non-vagotonic or sympatheticotonic (vagotonic persons getting sweating of palms and soles have cold clammy extremities), extraverted, happy, fat condition by further study of ectodermic nervous tissue connections with skin and viscera (embryologically neural crest) to guide meso and endo human functions?

Astrology, palmistry, physiognomy are sciences with a nebulous portion and are much talked of.

True, but they have a useful part viz. astronomy for nautical purposes, navigation, charts-making, observatory, foretelling, forecast of weather; finger-prints for recognition of gaol-birds and psychology and psychiatry. Note the name of the first patient who calls on the new-year's day -- the whole year bears the stamp of the meaning of that name. Sort out names of patients with similar disease and it is found that their names begin with that particular letter from the alphabet giving groups of ascitic, asthmatic, anaemic, phthisical etc. Take incidents, a group never catches a train, tube, tram, bus but always finds waiting essential in any undertaking and such a group is melancholic, dejected, complaining, vagotonic with slight paralytic attacks of vagus due to snuff, tobaccosmoking in excess giving palpitations, hacking, dry, brassy cough, nausia, vomiting, biliousness, sometimes posterior headache or napeache, rough, dry, cracked skin, especially in winter (grumbling and uncomfortable), slow respiration, very sensitive and also too cold causing coryza, intellectual, emotional, asthmatic, eczematous. Take chance, some are thick-set, chubby, fat, let-the-world-go-to-dogs type, happy in any state, to a good extent successful in any undertaking, not very brilliant, business-like in dealings and don't-much-care-sort in health and disease. Take occurrences and accidents, often the same number or total is met with by a person in case of garry, joy-boat, tickets, etc. Often case sheet of a patient of one year retains at least one number in the number of the case sheet of the following year. Take stars of Hindu astrology, masculine Jupiter gives wealth, feminine Moon the woman, Venus feminine luxury, happiness, comfort, expense; neuter Mercury mind, dementia, cunning, wisdom; masculine Sun truth; Mars heat, energy, rashness, power, quickness; neuter Saturn tmidity, cunning and as to diseases, Rahoo gives dermatitis for 14 years, Ketoo blood and bile affections, leucoderma, Mars venereal diseases, boils, blood affections, poisoning; Neptune serous affections, ascitis etc, Saturn hypochondria, asthma, depression, mania, madness, weakness, cough; Sun eyediseases; Venus diabetes, venereal diseases, spermatorrhoea, debility; Jupiter fatness, flatulence, apoplexy.

SENT BY DR. D. LLOYD W. ABEYARATNE, M. D., (Agurved.)

BALANGODA, CEYLON.

Continued I. MIND AND MATTER.

'I refer to the Thugs', who were accustomed to fervently pray to their diety, before the commencement of their murderous expeditions, for "a propitious sign from Heaven," and would not set forth before they had observed what they deemed an 'answer' to their prayers.

That 'sign" obtained, their hands were nerved for the strangling of their victims.

There is a certain spring in Alange, Spain, to which is ascribed the power of curing love-sick maidens. A few dips and the maiden emerges completely and permanently cured of her amour! A cool exercise of reason is supposed to, and apparently does, result from the cold dip.

So much for cases in which involuntary imagination is procured. But such entrapping is not always possible. The man with a disease of the imagination is not cured by a pill in which he does not repose confidence.

Cure, however, necessitates direction of the thoughts into a favourable channel. Diversion is the best known method of accomplishing that object so far as the invalid is concerned, who has not known beneficial effects to result from change of scene. Does not work frequently drive away trouble too? Diversion accounts also for the instantaneous cases of paralysis (hysterical of course), that excite so much surprise. The patient forgets his ailment and uses the limits that, a moment before, were useless to him. Success brings confidence.

Confidence procured, the paralysis is at an end. There curative processes are dimly refelected in some attempts at dealing with hystreical intellectual incompetency. Fortunately, a method of procedure more useful here than in the treatment of disease, lies at hand.

"Knowledge is power." If we cannot efface the impressions that we find hurtful, we can at least lessen their tendency to arise.

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That end can be accomplished by building up a contrary habit of thought, which will oust the old one. The mind is always plastic, ideas are constantly moulding it into diffrent shapes. Every one of my readers (I suppose) is aware of a method by which a hunting time may be got rid of viz, by humming or singing. If, instead of using one melody with this object, several were employed, the method would correspond to the effect brought about by changes of scene, except in so far as purposeful attention is concerned. If however, only one melody is used and the process be carried too far, the second melody supplants the first, nay becomes equally hunting. Many persons are accustomed to purposely employ a similar means of getting rid of undesirable trains of thought.

They call the forces "Auto (i. e. Self) suggestion."

A distinction should be observed between Auto-Suggestion proper—in which the means are adopted for their own sake—and the use sometimes made of a formula or other device in the same way that bread and sugar pills are employed. In the latter case, it is not the suggestioni tself, but the cure. Often, of course, a person does not employ a process of the kind, unless he has an inkling that it may be efficacious.

The simplest form that methodical Auto-suggestion takes is assertion.

Sometimes the suggestion is frequently spoken, sometimes written a number of times. A positive form of assertion (such as "I am happy"), is usually employed in preference to a negative one (I am not unhappy); for the negative form draws attention to that side of the matter, which should be thought of as little as possible.

The prudent steeple-jack does not court danger by unnecessarily thinking of what lies below him.

I would not have my reader to conclude that my contention is that belief in the possession of a power is a proof of ability, or that because a person believes himself to be strong that he necessarily is so.

Fever is often accompanied by a rush of not unpleasant ideas, so that a consumptive often feels better when he is in reality worse.

A novice does not become an expert because he holds the belief

that he is one; that belief does not supply technical knowledge. There is overwhelming evidence on every hand that self-reliance and merit do not always go together; indeed, misplaced self-reliance not merely prevents the acquisition of knowledge but it leads to error. My contention is this that often assumption not only takes away a hindrance to health, success, and happiness, but is a help towards their attainment, I hold that it favours the acquisition of knowledge and allows what is acquired to be used in effective manner.

The fact remains, however, that simple Auto-Suggestion is seldom very effective.

Works are but artificial symbols of ideas, and it is merely because of the association that has grown up in our minds between words and thoughts. They typify that words are serviceable. Auto-Suggestion without vivid mental pictures is of little avail.

"A man of sense", said Chesterfield, "sees, hears, and retains everything that passes where he is."

The statement is hyperbolical, and expressive rather of the aim than the accomplishment of a typical "man of the world" who endeavours, while moving among man, to allow nothing to escape The attitude he ordinarily adopts is best calculated to achieve that object he does not so contemplate any occurrence as to seriously interfere with the performance of his main purpose—that of observing. A plurality of sensory impressions can be noticed simultaneously, and much of the knowledge thus acquired is afterwords realized. Indeed, it not infrequently happens that during orderly trains of thought, we are dimly conscious of occurrences of which the analyses (by judgment, association, etc.) do not take place until an appreciable time has elapsed—a fact, by the way, which apparently forms the basis of a notion, sometimes entertained, that sensory stimuli which make no impression upon consciousness when they occur, sometimes give rise, later, to corresponding states of consciousness.

Whatever the scope of the sensory impressions that one can receive, it is of little matter unless reflection is to be brought to hear upon the impressions.

Close reflection is an acquirement, which needs much mental isolation that one can become partially indifferent to one's surrounding. In the lack of that faculty lies the great weakness of imbeciles. But reflective power may be weak from want of culture. Although the ordinary individual is better equipped for reflection during adult life than during childhood, he is principally concerned with his immediate surrounding, and thus a condition of close and continuous thought is to hin abnormal, though not so to every one.

The Hindu Jogi takes much delight in Reverie that they spurn the material pleasures of existence. Somewhat similarly, the typical genius lives in a universe of his own as regards ordinary worldly knowledge. He is frequently a mere child. As such, he is scoffed at by many persons who, nevertheless, themselves are frequently mere children in the world of thought,

For the performance of the highest type of work there is needed a balance, rarely found, of the ordinary attitude of the man of the world, and the habitual mood of the typical man of genius.

Unfortunately, the generality of persons imagine that contemplation is necessarily effortful, and there lies the main cause of the little voluntary power usually possessed over one's own organism.

To the ordinary individual, "attention" is equivalent to "effortful thought". Thus, if he attempts to induce changes in the circulation of the blood (for example), he strives to allow but one impression at a time to be present in conciousness, whereas a vigorous attention is necessarily a comprehensive one. Many writers on psychology conceive of the energy of attention as a fixed quantity, but, like every other faculty which we possess, its extent varies. The door of consciousness is not necessarily wide open, because it is not entirely shut. Both drowsiness and mental fatigue diminish the quantity of available energy of attention.

The best form of thought is clear, active and prompt. Attention with effort signifies waste of energy—distraction

Darwin remarked that "The conscious wishes to perform a reflex action, sometimes stops or interrupts its performance, though the proper sensory nerves may be stimulated. For instance, many years ago (he said) I laid a small wager with a dozen young men that they would not sneeze if they took snuff, although they all declared that they invariably did so. Accordingly, they all took a

pinch, but from wishing much to succeed, not one sneezed, though their eyes watered, and all without exception, had to pay me the wager." An assertion often suggests a contrast impression. Often a boast of immunity from colds brings the contrary idea into prominence, a doubt of one's power of resistance comes about, which (as has been shewn) is a state of mind unfavourable to the continuation of health. A similar contrast impression in part accounts for the result of Darwin's experiment, and the fact that the persons tested would attempt to force the result they desired, would complete the failure.

The late Mr. E. Sandow, in the introduction to his work, entitled "The Construction and Reconstruction of the Human Body', says that he found the work of Dr. Fernand Lagrange on "The Physiology of Bodily Exercise" of more negative than positive value, as, in fact showing us what not to do, not what we ought to do. "Dr. Lagrange (as his critic points out) often seems to assume that because an action is usually performed in a certain way, that way is necessarily the best. For example, he refers to the method by what a porter usually lifts a heavy box, viz, by taking a deep breath as a preparation for the feat. Sandow said that whoever attempts to lift abnormal weights in that way will not break the record of weight-lifting, but will be extremely likely to break something else. A muscular feat must be as purely muscular as possible; and although a holding of the breath is useful for keeping the spine steady, a full breath is a handicap in weightlifting. The holding of a full breath itself uses up a considerable amount of energy. Let me continue that line of argument.

All unnecessary action obviously detracts from the store of energy that might have been available for a chosen purpose. Whoever thinks the matter out will realise that in lifting a chair, a person disproportionately contracts muscles, or brings into play more muscles than are actually requisite; his effort is equivalent to lifting a proportionately heavier weight.

If in walking, a person uses more muscular effort than is requisite, his undue effort is equivalent to carrying a burden.

When I turn from athletics, in the ordinary sense, to vocal culture, a remarkable instance of the effect of the wrong direction of energy is forthcoming. It should be noted that a properly trained singer is really an athlete. Voice culture aims at the bringing

into play of the requisite muscles, and the suppression of muscular actions which hinder, or oppose the desired end. It often happens that the available compass of a voice is much contracted, because its possessor is under the impression that his apparently highest notes are to be obtained only by straining. He does not realise that every note, that he reaches when straining, can be much better sung with ease, and that the feeling of strain is merely psychical.

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To be continued.

A STUDY OF RELIGION SIN AND CRIME

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What is Satan? Was Adam born with Satanism or Satan took him up?

In case of such birth of individuals with inherent propensities for vice or virtue, vicious and virtuous people cannot be assigned any merit or demerit for their attainments. Hence in the Almighty's creation, there is apparently a curious distribution of contradictory inherent bias. Hence I find little hesitation in concluding that every soul will receive salvation. Let us now assume, as we believe, that man is responsible for his action, as he is endowed with reasons and judgment. Judgment of virtue and vice is a vague conception. The Prophet and the Lord clash themselves when they declare "believe my teaching, follow my faith and none else." However, universal teaching of humanity and goodness exists, and should be depended on. The narrow teaching of one or more sect or sects reflects narrowness of religion. However it exists and will in the guise of faith continue to create awful mischief on earth. Every founder of every faith and every religionist will declare that there is a God and all men are dear unto him. Man by faith reaches him

How far can an individual modify his inherent taste and bias. Inherent propensity may be a latent thing and ma be different from inborn propensity.

Inherent bias, instinctive since birth, one sticks to as it predominates, and ignores the effects of heredity, culture and education. This predominance may be due to inability to give up inherent bias, or disinclination to give up. Inability may be due to frailty. Disinclination may be due to inability to withstand a change. Modification and gradual alteration or a sudden drastic change is possible in many cases. Can it be that power to effect this change the effect of a natural latent power? Certain injurious instincts are to be kept up and cannot be completely abandoned, for the world is full of contradictory admixture. Wild animals are to be dealt with; wild animals in the garb of human frame we have got to deal with in our material existence.

A wrong may be done in a state of apparent unconsciousness or a state devoid of any capacity of making a judgment, An insane's act, a hysteric or epileptic's action, an action of an alcoholic are points in agreement. A man in passion, the effect of an irresistible yield, as in severe fright, apprehension, shock or nervousness, may commit a grave act. Virtue cannot be achieved by the non-committance of a mischievious act, under adverse circumstances, that is, by failing to do wrong due to circumstantial inability or check. A mental check or determination to avoid is all that is necessary. Committance of an offence under ignorance is no excuse in law. A man heartily kills something in water, as fish, with a fish-stabbing instrument, and finds on lifting that his son has been fatally stabbed through, while accidentally just drowned in water.

SELF

Biological sensitiveness causes an appreciation of self ap. preciation of an existence through sensory organs, and deeper appreciation of a material sensitive body and of mind through perception of intellect. The perception of intellect is an important factor in the regulation of sensitivity. It differentiates self from others. The intermediate link of separation from self to others is through affection of dear ones on the one hand and vanity of self on the other. From this conception of self and consideration of those near to self as near relations, arises the vanity of self, and hence a sharp line of demarcation between self and others arises. Thus the more consciousness, appreciation and confirmation of this vanity of self does arise, the conception that others are not self becomes the more prominent. As age advances, arises the question of self and it extends; in youth compassion to wife, from conceded compassion of self forms an appreciation of self and its need. The essential needs, prospect and assets are included in self but the degree varies. This conceding of self varies from childhood to old age, and in different individuals, according to natural inclination, heredity, education and environment. Self conception arises from a consideration primarily from the existence of the body and its essential physiological need (a biological factor of the appreciation of self). Secondarily a consideration of self arises from the conventionalism of intellect, which makes one appreciate one's living existence on

earth, I mean the state of consciousness, activity and rationality, Mind and rationality have already been discussed in my paper on the concept of the soul, in the January issue. We perceive our own existence through our sensibility, and appreciate it through our consciousness. The question now is, how far can we ignore our existence as self so long sensitiveness and consciousness persist. Self can be reduced by three processes (1) mechanically by the Yogic Process, (2) by the process of knowledge of Brahmajnan and (3) thirdy by the practice of Vaishnabisim, by the reduction of self and uplift of everybody to the status of God. Yogio process by its inhibitory effects on the physiological aspects of the body makes it possible to the attainment of a maximum, provided the vanity of self does not increase by the attainment of a higher power. The possibility and processes of such attainment will be discussed later on A contrast appreciation of self however is from the consideration that others exist and they are not myself. We think every one for self, and others for himself and myself. Though others have feeling and sensitiveness, I do not feel their's and therefore his is greatly inappreciable to me, and therefore he is not the first person I. He is the third person he, and always he but never I, to me. Without a differentiation, he is he himself and as such a second person and is liable to topsy turvy and even death. Death of many second persons we see around, hence death for all and to him is possible. Our present stage is which we experience, the effect of a sensitiveness-characteristic of our life. Next we worry about and look for the future which we have to face, naturally death which is the natural ultimate fate which hangs before us. We cannot visualise our own death. We know, we realise, we foresee, still we fail to appreciate. Death for all, though uncongenial, we believe as true; we cannot deny, do not deny, because death, a phenomenon, will invariably occur in every self. We sympathise in the demise of even our disliked person or foe. This is not because of our pleasure at his death but because the inevitable leveller will level myself too. Death of self we speak, but do we appreciate? As we do not appreciate, the vanity of self will perpetuate. Religion causes an imperceptible conquest of the vanity of self.

Vanity of self may be the effect of the cultivation of religion. Immortality of the soul, its rebirth and salvation the physical and mental attainment as also the longevity attained by the yogic process, are some of the features which increase the vanity of self in religion. Vanity of self may be due to a consciousness of health, wealth, heredity, education, power and position in life. These factors are relative and depend on one's appreciation

Birth of self has been a phenomenon of the past. When we ignore a consideration of the same, we ignore or dispel the antivanity factor. From birth onward, there is an appreciation of self till death. The non-recognition of factors which reduce vanity increases vanity to its maximum. With a complete recognition and confirmation of self, the vanity of self creates within himself love for near and dear or interest for self for exhilerating the vanity factor. Thus the vanity for wife and children exists, but extreme vanity of self may produce an opposite effect; children are excluded, and sometimes the wife too and services of a fresh woman is requisitioned. The old age with evident signs of a failure of physical and mental power no longer permits of an upkeep of the vanity for the interested. He becomes disinterested in the affairs of the extended self; thus the last to come disappears first. Then disappears consciousness of self, followed by a loss of sensibility and finally there is extinction of the phenomenon of life, that is, the first to come goes last. However, individual peculiarities widely vary. A man at the very point of death will increase his vanity by the enhancement of vanity on the extended self. They conceive to live after death in the extended self, similarly as Nahus lived.

Psychology of foetus in the intra-uterine period or during labour is inconceivable. A thought on the miseries of intra-uterine life, or during birth, can only be a speculation. Birth cannot be attended with any pleasure or pain. Miseries of life explains itself when birth represents life paradoxically.

Sensitiveness to physiological need and sensitiveness for an adjustment with the environment are the prime appreciable factors calling for the need of motor activities. Power to long for and appreciation of effects of activities combined with memory and intellect lead to the development of rationality. Aspiration, inability combined with sensitiveness are the factors, which lead to a consideration of self, from an appreciation of the effects of action, acting upon the sensitiveness. The opposition of the CC-0. In Public Domain. Gurukul Kangri Collection paragraphs are

terms, feeling, thought and action leads to a realisation of the mind of self. A capability of the appreciation of mind in others differentiates self from others. A need of the existence of others for self leads to a realisation of the need of self for others.

The thought of the termination of self is a vanity-reducing factor. Mental thought of one's capability of transmitting vanity to near relations induces one to push vanity with vigour till the end. A constant thought of the ultimate termination of life, however, may have a peculiar action, the vanity of knowledge of having known and realised the means of damping and reducing vanity factor instead of subduing increases vanity. Vanity is a moral vice. It is a sin, which every religionist condemns, but indirectly every teacher, in the guise of sincerity to one's faith and its attainments, effects the development of a worse type of vanity, leading to conflicts in religions. Confidence in a professional people is a modified vanity and explains the attainments. Biological development of life we admit. We ignore unconsciously the origin of self. Life that originates from self, we claim a tribute from the same. A demand of interest from children ignoring the debts to parents is inconsistent and unsupportable. "Parents procreated as a result of their yield to sensuality." Therefore respect from descendants in modern civilization cannot be maintained. Parents we see, biology we understand. However with this bias, thought of God as the creator, and our indebtedness becomes merely a speculation; hence the condition of non-respect to the creator. Hinduism and Christianity must cease consequently.

The dictates of faith in every religion are the direct commandments of God; salvation is attainable by faith in a particular religion and in none else and none else. Self we consider from two aspects, (1) (a) Due to the existence of the material body with its sensitiveness and (b) form appearance and (2) due to the existence of mind, which feels the biological as also the imaginary aspect of our life. The first one is a feature with forms, and with it is inseparably connected the person or its identity. This along with the mind forms the individuality or sigularity of self. Let us now analyse the factors (I) Body and (II) Mind. Body is the effect of a procreation under the natural sex stimulus. Many see acts are non-effective in action, therefore procreation is the effect of a special chance. Wherefrom did this biological activity arise, under what CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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rule and for what purpose has anything taken any active part in the development or creation of this biological phenominon? However, if impregnation takes place, the development of a living child and its delivery, in the live state is not an invariable affair. But development of this body has been consequent on the delivery of a child after a successful full term pregnancy. It might have been aborted or it might have died during parturition, After birth, mother nourishes the child giving her breast milk. Where does the milk come from, now does she secrete milk, why does the mother nurse the baby Mother dying immediately after delivery, an orphan, devoid of parents, does not necessarily die. If one happens to live, till youth, his capability to work with limbs and brain attracts and secures a partner. In old age all die, many die premature. Life is uncertain, certain is death. We are what we are to-day through a relay of uncertainty. Our parents, when carefully thought of, will be found to practically have no hand in our reaching this stage of health, mind and activity. We cannot remember this for self, we can never make ourselves appreciate; our children are thriving or dying under the same uncertainty. What is there for us to be worried? If soul we cannot feel or appreciate, we attach everything to our body, to the body and form, and why? Where is the vanity factor ? A reach to a height is merely due to the chances he had and perchance the quality he possessed, is it not so? Failures in life are due to ill luck he has and poor parts he possesses by chance. Yes it is and nothing else. chance is a distribution of charity of God on to man for reasons to be thought of, and must be orderly, systematic and with justice. Vanity factor depends on the mind, no matter whether there be any reason behind it or not. Let us now see where does the vanity factor or self conceit arise. Mind we cannot see. Mind may be termed as consciousness and expression of the coordinated self existence and activity or a consciousness of rationality. Mind is not merely a biological appreciation-centre of sensibility and reflex. In animals too there is a factor called instinct which serves the purpose of an achievement for the biological need. Let us now analyse this mind amongst ourselves exclusively. It may be a modification of animal instinct. It may be entirely separate, when it becomes easy to study from two separate aspects. (i) An animal instinct subserving low physiological need of the body, and a second factor (ii), A rationality factor of judgment and reasons for governing the base propensities in life. A conscious apprecia-

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tion of the second factor leads to conception of the existence of soul in body. If rationality is considered to be the modification of animality, the question that rationality rules animality becomes untenable. If two are blended in man and mean the same, the animality of man ceases to be animality, and becomes animality of rationality. It has been so in case of the lives of saints but cannot be same in case of every person, for human life is of a biological origin with an evolutional modification. Remnants of animality of animals persist in every man. Therefore both are possible. We are not so much concerned with the theories as we are concerned with our actual findings. Biblical teaching may not be the teaching of Christ. Furthermore, the behaviours of many Christians may not be according to the biblical teaching. A practical religionist will consider Christianity as he finds it in the Christians, The effects of Christianity as exhibited by the Christians of the present day primarily affect the world's brotherhood for this generation at present.

From the question of the vanity of self arises the question of pleasure and pain, which influences the question of vice and virtue. The feeling of intolerance of the living cell to biochemical stimuli, within self or from the environment, creates a state unsuitable for the continuance of life of the cell or life in the cell. It has been known and already shown that both a favourable and an unfavourable environment compel reproduction. Why does this happen? Sensitiveness is a sign of life and is for the maintenance and continuance of life. Creation of self dependeds on the will of others. Creation of others by self does not entirely depend on self, though on the other hand, non-creation of others depends entirely on self. Leaving behind no children would mean giving no chance for the continuation of life by the relay system, which Rishis declared long ago, and now biology declares. With life there is sensibility. Life manifests itself by activities in need. Sensitiveness in animals stimulates a coordinated reflex by instinct. With this conception of sensitiveness, there could be no considera tion for soul factor, for it may be considered a biological concomittant of life. Life is associated with needs, as food, procreation, etc. which disappear with death of the body We are yet in the dark with regard to our knowledge of life. When the position, extent and dimension of the earth remain unknown, our relationship with reference to the universe will continue to be an unknown factor,

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not to speak of the soul with reference to the other world. The biological aspect and its need vary in individuals. Why and how does this happen? Without a clear conception of the phenomenon.

sin and crime cannot be in any way understood.

Instinctive propensity arises from a biological need, exhibited through sensitivity. In man there is a power of intentional or volitional feeling superadded to biological instinct. The creation of a feeling is the effect of an appreciation and retention of the experience of what we term the contradictory aspects, the feeling of pleasure or pain. What is meant by pleasure or pain? It has been discussed already in "A study of the sex phenomenon." Is it correct to say that pleasures and pains are terms relating to the state that the person experiences? Pleasure and pain are not absolute terms, for, a kind of sensation may give pleasure to one but induce pain in others, Sensation acting on similar biological condition, if biological in normal individual, should give rise to the same feeling theoretically. In man it does not produce the same effect. Some sensations not arising from a biological cause or producing a biological effect are termed pleasure or pain sensation as a matter of convention. Pleasure-inducing or giving, we term the sensation or like-sensations, which we like. But how long and how much we like our likenings we do not care to know. Pleasure-giving or congenial, or pain-inducing or uncongenial. Pleaseure or pain may be completely mental; it may be apart from the body and the environment. Appreciation of a sensation does not necessarily rest with the stimuli or the body acted upon, but it totally depends on the interpretation that the individual gives to the sensation, by exaggeration or inhibition over the emotional centres, receiving the coordinated effects of the activities through the association fibres. The effect of an action on the body produces an effect on the brain. The psychic area can inhibit the manifestation of pain as received by the sensory area. Therefore a feeling is convertible at will by an individual and as such interdependent on the mentality of the man. A porter, at the age of 80 years, gladly agrees to carry a load of 11 mds. to a distance of more than a mile for a few copper chips, in the strong heat of the summer sun. He does not gramble, not to speak of throwing off the weight. His heart fails, as a result of the strain, and he drops down dead when the load falls off. This is tolerance. A young girl in the best of health, wealth, and environment will discover

causes, for which life is not worth continuing. Buddha was so much affected by the sufferings of mankind that he could not enjoy a princely life and sought for the welfare of mankind as an ascetic which gave him peace. Without ever testing sensuality, Ramkrishna had horror for the same; his holy communion with God alone he could foresee that would give him pleasure. As a rule, however, the development of a feeling is interdependent on (i) the nature of the stimulus with its intensity, (ii) the sensitiveness and condition of the parts (skin etc.) acted upon, (iii) the state of the nervous system, as normal, excited or depressed and (iv) the mood of the individual who judges and expresses the feeling to himself. He can ignore or magnify the sensation experienced. The fourth or the last mental factor is the prime factor in man, A man can inhibit a reflex action. It is interdependent on the will-force or volitional power of inhibition. The action of a drug on animals, similar in every respect, is the same, but it is not so in case of man. A man can interpret a sensation, contrary to its biological effect, on any sensitive body. This inhibitory power of man to biological instinctive demands of body differentiates him from animals other than man. Culture, education and civilization aim at this achievement of self-control. Religion by the development of a will-force for adherence to faith enhances this power. Christ did not abscond, but did wilfully tolerate the pain of crucification till death. Yogic process narrates the methods by which not only we can inhibit the effects of sensations on the body but also convert and experience one as produced by a contrary phenomenon.

Sin is a neglect of morality. Really speaking, it means a wilful violation of the laws of morality as indicated by the religion of the individual. To an unbeliever, according to the definition, there should be no sin. A disbeliever of every faith, however, feels something as good or bad, right or wrong. In the believers of every faith religious conventionalism forms the stigma of conscience. A defender of a faith, or a priest with his dignity, may be the person, who seems to feel a conciousness of the soul, which, dictates his orthodoxy in every step as his conscience. To a beliquer of a faith, or to a non-believer, the conscience is something on which people depend for a response, previous to, or after some thought, speech or action. The activity of conscience, in a peculiar way, in an individual, is a convention and depends on heredity,

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education, environment and other things, which one may include under these headings, or attribute to something else, as due to psychic continuity of the past life (Hindu Doctrine). This conventionalism of the dictates of conscience is primarily influenced by religion, and secondarily by sociology, and thirdly by our frailty or-weakness in ourselves. This dictate of conscience in a particular direction has never been, nor ever can be, an unbiased rationality in man, as he can never ignore an aspiration for self, and secondarily for those he loves like himself. The development of a rational conscience can be the product of a conception that myself is the part of the All-Existent God, and everybody the part of the same. Therefore the man is no more specifically interested in himself and no further extra interest arises in any particular individual or a group of individuals. Interest, if it arises, arises with all and if it disappears, it disappears with self, everything and everybody. Under circumstances, interest or an absence of interest amounts to the same thing. Such a psychological attainment theoretically would mean one's capability of reading one's conscience in the true sense. The fundament of religion, if considered to be sociology, the conventionalism of soul-dictates can simply be erroneous, but nothing else. The fundament of religion with its presumption of soul and God has infused into the reasoning mind a deeper convention and conventionalism, which exhibits itself as conscience-dictates. While analysing the rationality of religion, it has been made clear as to what religion really means, and how it preconceives the development of conscience. Sociolology is important. Without a blind faith in religion, sociology cannot persist. Yet old order changeth yielding place to new, and God fulfils himself in many ways. Thus conscience, the God-Dictator of man, changes its discretion of right and wrong. As already stated, every man is under the category of religion, however premature the religion may be. Therefore any man, who may be so insolent as to disbelieve any God, believes prudently his own rationality and judgment, from an appreciation of his own feeling of pain and pleasure and conceiving the state or condition of the same in others, particularly any fellow loved by him like self. The frailty of love or regard for others, as for one's self, from beloved into further in close touch as friends, relations and neighbours, forms sociology. The sequaele of the fundamental development from thought to sociology and religion ending in conscious consciencedictates need be clearly understood. The state with its head, the

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King, who is a man like ourselves, is not less with shortcomings as all men are. The shortcomings of the king are greater because of his position, wealth and power. To begin with, the head of the tribesmen secures his leadership by merit. His position is consolidated or etablished by the declaration that he is next to God on earth. Hereditary Kingship was the outcome of the chief of the tribes. men being in close friendship with the head of the religion, exerting a restraint on the crown, in every step, the popular good Government now finds it difficult to keep up the dignity of the throne. Sociological rules, specially upheld by religion, developed into law, a violation of which is regarded as a crime. The person who perpetrates or commits such an offence is a criminal. Crime is thus ultimately a violation of the law by any act punishable by law. While on a wider sense it means an act contrary to law, human or divine. Greatest difficulty arises when the subject race has a different religion, consequently different sociological rules, from those of the ruling race or the crown. Here law gradually tends to approach the law of the ruling race and there is invariably a neglect of the law of the land of the subject race. Where the subject race has a superiority of culture, temporarily unmovable by the state administration because of its solidity and foundation on rational aspect, tendency to disrespect the state administration becomes more marked. The result is that the state neglects mostly its civic duties. The state looks more to its financial improvement. It tries to retain its foundation intact by drastic measures against the suspected political parties in the dominion. The state makes an effort to crush the moralists by setting up undue favoritism to irreligious demorals. Constant antagonism fosters hostility. A bitter hatred for religion leads to the development of chaos. The subject race as also the state becomes irreligious. It is for the existence of religion, among the people and the state, that administration in a country becomes possible: In the absence of law and order the state becomes weak due to constant internal dissentment, principally by variegated unforeseen treacheries. The subject race falls a victim in the hand of others who appear to be more powerful and promising to them. So the sufferings of both the state and the subjects are the effects. A study of the history of a nation or a land without a simultaneous study of changes in the religion, under political strain or economical crisis, never gives a clear idea as to the underground causes working to effect a change. The administration of justice should be in the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

conception of religion, and the same is spuriously aimed at. The king respects the Archbishop. The administration of justice is in the name of the king. King is the representation of God on earth. As Christianity relates, it will be found that every king has got to become Herod. The crucification of Christ continues and will continue paradoxically. It is like the continued flame from the cremation pyre of Ravana—as allegorically depicted in Hindu mythology. We should not beguile ourselves by the demand of reign by Rama. Rama exiled Sita while in pregnancy; can any act be more unjust than this? In the court of justice, the complainant and the defendant swear in the name of God before his Lordship, the justice. Nowhere does one achieve more virtue than one can by telling a straight-forward lie and proving the same. The judges have to demand it knowingly. The jargons of law have made it a dictum on judges to punish for the alteration of truth, or for having simply thought of something, not being aware of its being contrary to law. Under foreign rule, the higher judicial and executive offices fall in hands of the kith and kin of the crown. All superior posts fall in the hands of such people. A few natives who develop, through education and association, the degraded trend of the roling race, and adore and imitate their vicious examples, are entrusted with minor responsibilities. In subordinate services, cunning heartless natives are entrusted with administration and dishonest people are enlisted for the purpose of investigation. The self-seekers are entrusted with charitable institutions. Higher officials issue confidential instruction. The machinery excludes the admission of merits. When rarely an honest individual secures for him a footing, hardly he finds it easy to continue. The cleverness well succeeds in exhibiting a contrast between the so-called superior natives and the average ruling race. The subordinate judiciary, considering his office to be a lucrative one, being more than his worth, reconciles himself to the needs of the state, when he finds it hard to discharge his duties conscientiously. The officials form a so-called aristocrat class of their own, and mindfully neglect their social responsibilities in the discharge of their duties. By such repeated blows, the state imperceptibly crushes the religion and sociology of the subject race. The prosperity and peace of the subject race tremendously suffer. They rob the prosperity of the subject race by immigration and by frequent migratory visits. Without any industrial enterprise, India now has been beguiled to witness the fruitfulness of the machine age.

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Agriculture, pasturing, artscraft and home industry, the benign Government now considers, need a revival. A practical modification of the criminal code by the administration of justice on basis of unwritten law to completely ward off commitment of offences simply increases criminal propensities in the subject race. No philanthrophist was less sympathetic to the widows in the past. Only half a century ago, a liberal minded man in power succeeded in effecting a widow remarriage to suit his aims. The breakers of social rules were successfully boycotted. There has been already a severe relaxation of the social rules. Not many years to come, when widow remarriage will be enacted into a law, when it will be valid in Hindu Society. Such innovations are still distasteful to many. However, very few feel an impulse to dictate a condemnation to such social innovations. Familiarity breeds contempt; our taste and understanding have been already tempered; prevention of crime is not possible without an uplift of morality; conception of sin is necessary for the understanding of crime. Law is maintainable where religion persists. Religion will succeed where law fails. Thought induces motive, which is activated into an action. Law can punish a person for his manifestation of immorality by motive and action. A religious people has got to abandon evil thought, in addition to evil attempt or doing. The Britishraj has formulated rules for the benefit of the subject race, and equalised everybody, even the highest officials, in the eyes of law. When a car or a cycle unknowingly reaches or proceeds through a road to be travelled by the Governor, an occurrence which can take place due to the neglect of the Police, the owner is heavily penalised. In the absence of a notification or warning, a peaceful proceed through a road by a citizen paying taxes observing all written laws, if punished, it certainly acts on the morality. The court has got to refuse to listen to the reasonable defence arguments, as the untrustworthy police stands as a prosecutor on behalf of the representative of the crown. No judge, I have ever heard of, has ever declared that such a proceed by such officials as provincial governors, through public avenues, causes true obstruction to the road and hence being illegal should be stopped and the harassed public sent for prosecution should be compensated for (by the state or its official) by the official himself. During a riot, a peaceful situation is created by injuring the mob at random. Hardly the culprits are picked up with scrutiny. Confused innocent passers-by accidentally injured are prosecuted

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to prove the extent, jurisdiction and power of law. Thus, effective administration of law is simply a lawlessness. Christian clergy by good preaching and services and Muhammadan rulers by sword, took delight in converting people into their own faith. Can Baptism secure Heaven? Will a man's acceptance of a faith, under the threat of the sword, secure him Allah? Can the Hindus by non-acceptance of an individual into Brahmanical faith prevent his reach to all gracious God? Orthodoxy is almost a compulsion in almost every faith. Did God command the dictators of the faith to formulate the principles of orthodoxy? State administration is not religion but politics and hence lawlessness in law is essential and must persist and exist,

It is on the basis of our conception of right or wrong, good or bad, just and unjust, kind or brutal, over so many contradictory things, that our conception of morality rests. Anything opposed to this conception of morality is immorality and its gross detectable manifestation is an offence. The irrational conception of Sin in religion and irrational conception of crime in law are the cause of the criminality of most of individuals, as they have been compiled to erradicate the development of a power of judgment of right and wrong. Human brain has got to carry thought of religion, sociology and politics. In primitive man also, the same existed; preponderance of one thought over the others must have a cyclic preponderance, as has been already shown. The unusual restraint, that religion, sociology and the state put on rational human mind, accounts for mental diseases in modern age. The acceptance of a rational conception of sin by the religious teachers and the acceptance of rational view of crime by the judge can certainly mitigate human suffering.

RELIGION AND INSANITY.

A practice of religion is unfavourable for the development of mental diseases, for rationality is the outcome of religion. practice of religion may be a sustained strain to many. Environment more often fails to appreciate a man in his transitional stage, from self with vanity to the attainment of divinity. Chaitanya, Buddha, Ramkrishna were all suspected to have been developing mental diseases. Religion of most people are for the maintenance of sociology and uphold self vanity. Simple folk, faithfully

believing the bad teachers, may commit suicide; homicide etc. Instances are Kapalik Sadhana, murders committed by the martyrs of faith; Sati Daha, throwing of children into the Ganges; Sacrificing self, wife and children to the Altar of God; or to the liation of spurious saints. The final attainment of such an act through pure simple faith may be very high, but such practices are ansupportable. The development of a religious mania in insanity is not rare; such individual's prospect of a complete recovery in the hand of a saint is frequenty noticed. Development of religious monomania in insanes does not show that religion causes development of Insanity. It is a point to remember. Under the hypnotic influence of a vainglorious teacher, a man in his practice of spurious religion may develop neurasthenia, paranoia, hallucination, or hysteric insanity. This is more often due to one's failure to get, or win, a woman or wine, in life by the practice of religion under the guidance of a teacher who promises to get him the same. Due to repentance for self-betrayal, an imposter may occasionally develop insanity. Melancholia may be the effect of one's abandoning the path of true religion, due to frailty, aftre several years' practice. A truly religious man can very well be differentiated from an insane. An insane can be differentiated from feigned insanity of imposters of religion.

A religious man acts with reasons and judgment and his actions are purposive with an aim. An insane acts under an impulse without reasons and control and may be incoordinate. A religious man maintains religious ferver throughout. An insane may have a lucid period, when he exhibits quite a normality. Sense of decency persists even in a nudist sage. He at the sight of ladies tends to assume such a posture as to conceal his genitals from vision. A religious man's intake of food is volitional. His starvation is significant and volitional. He does not waste food material but distributes the surplus food to the needy. He thanks God and the donor for the food and though he has no hankering for food, he acknowledges a receipt of the same with thanks. A religious man's sleep is under control, volitional and ability to keep awake depends on practice. Sleep is usually avoided. Sleep is usually for a short period at regular periods. In insane, insomnia is common. In religious men, there is no excitement, as mania, suicidal or homicidal. The stare and appearance of a Sadhu are respectable and reflect high thought and morality, Epileptic trance in insanity is common, never in religion. Samadhi State quietens the body and mind. However, various shades of mental symptoms may appear in the stages of practice of religion. In the intermediate stages, a differentiation is not possible between a religious people and an insane. Religious ferver may end in Insanity of Religion. Psychotherapeutist ought to be very careful in inculcating a religious tendency in the mentally weak patients, specially during the convalescence after acute illness. In insanity of religion, the man develops the true picture of an insane. In imposters of religion, feigning insanity of religion, signs of feigned insanity will appear. A feigner's exhibition is a strain and a watch on the case settles up the diagnosis.

Mews & Motes.

Memorandum drawn up by the Federation of Oriental Medicine etc. at its Cocanada meeting on 24-9-35 for submission to the Central Board of Indian Medicine, Madras, through a Deputation to the Board on 30-9-35.

In as much as, the Central Board of Indian Medicine, Madras, is constituted and composed of the Principal of the School of Indian Medicine, his staff and those in his confidence and comprises and anticipates only rules pertaining to the curriculum and examinations conducted by the Board, and in as much as it is not explicit on the point of recognition of Institutions existing in the country and conducting and conferring their own examinations and titles, it is essential that Board must be expanded to represent and subserve the interests of the institutions conducted by established bodies and academies through-out the Presidency.

II. Whereas, there is a large body of the alumnii and diplomates and title-holders of these institutions in this country, constituting the bulk of indigenous medical profession all over the Presidency, it is like putting the eart before the horse to register individually the practitioners holding such un-official titles before determining the recognition or otherwise of institutions, wherefrom the bulk of these have graduated and put them ad-hoc in the B class along with those who have no sort or condition of qualification to attest to their proficiency in Indian Medicine apart from the certification of a revenue official.

III. The disorganised and chaotic condition of the indigenous medical profession to be assayed, to be controlled by an inadequate, unsatisfactory and disappointing Board of Indian Medicine is too stupendous a task which defeats the very purpose for which it was brought into being, to wit. the standardization of education, qualification and control of indigenous medical practice in the Presidency.

(a) To avert the pitfalls besetting the onerous task comprehended by the Board of Indian Medicine it is respectfully suggested that various interests of schools, academies, institutions, vardya pithas, and sammelans be adequately represented on the Proof

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recognising such of those as come up to the standard of expectancy of the Board in the matter of teaching and qualification, mending such of them as are defective in instruction, and ending such of them as are incapable of any improvement. It is felt that by such representation alone can effective control be established over the multifarious bodies that have to do anything with Ayurvedic qualification in the country.

- (b) The back-door entrance into the B class of all and sundry practitioners of Ayurveda and Unani into the Register on the mere ticket of certification by responsible laity, professionally irresponsible, has been productive of admission into an otherwise sealed Register of undesirable and inefficient men of low calibre, making the Register which is a guarantee for adequate qualification, a non-dependable record for public confidence.
- IV. Whereas the Central Board of Indian Medicine has not the initial advantage of a clean Board to write upon which the future of Indian medicine and is constrained to take stock of conditions as they are and not as they ought to be, it is imperative that the co-operation of all India bodies like the Ayurveda Mahamandal Viswa Vidyalaya, and Provincial centres of examinations, be solicited and availed of in the best interests of the efficient discharge of duties and responsibilities of the Central Board of Indian Medicine.
- V. The net-work of institutions for the teaching of Ayurveda, self-supporting in every way and producing a number of competent practitioners subserving the interests of uplifted humanity shall be jeopardised by this hit beneath the belt of not recognising the institutions collectively but registering individually their products under B class on the Revenue ticket, casting away their diplomas as worthless pieces of paper only to pull down the prestige of long-standang institutions conducted by responsible and respectable persons is doing the greatest dis-service to the voluntary and charitable spirit of the country which it is the bounden duty of Government to encourage and foster by every means available. The adverse effect of this cart-before the horse-policy of not providing for the institutions in the rules and improvising only for the pupil is a death blow to the dissemination of Ayurvedic learning in the country,

1937.7

VI. In view of the aforesaid cogent case made for the recognition of the existing institutions of the country, it is suggested that immediate action be taken for the recognition of institutions already in existence.

VII. The invidious distinction of classes A and B perpetuated in the G.O. is a potential cause of discontent and suspicion among the indigenous medical practitioners in the Presidency, and such distinctions without difference as between tweedledum and tweedle-do be deleted for better promotion of an espirit de corps in the fraternity.

VIII. The budgetary grant of the Government of Madras specifically implied in their purview, the utilization of funds so granted for the development of existing institutions, establishment. and equipment of fresh colleges and schools and improvement of the general tone and tenor of Ayurvedic instruction throughout the various schools in the Presidency and never anticipated or earmarked, the appropriation of the entire budgetary grants for a single central school, as it was the general motive and intent of the Government to subserve the interests of the cause of Ayurveda all over the country and not crib, cabin and confine either the lion's share or the entire share to one single school only. It is, therefore, requested that as this confining funds to a central cistern is subversive of scientific promotion, funds be canalised for intellectual irrigation of the entire Presidency in Ayurvedic Culture, and the Central Board function as only trustees and by no means travesty the benign intentions of the Government.

IX. The control of the indigenous system of Indian Medicine in the Madras Presidency being of a magnitude unmanageable by a G. O., incomprehensible either as a Regulation or as an Act which alone can tackle the huge problem in its entirety, it is requested that an Act on the lines of the Baroda Medical Act of 1933 which is exhaustive, effective, efficient and proficient to consolidate and control all the various classes and clans of healing, be enacted by the Legislature of Madras improving on the experience gathered by the working of the G. O. and bringing within the fold of a single Act the aucillary and auxilliary professions of Pharmacy, Nursing, Dhatries, Dayis, and Compounders and also the collection and supply of pure drugs.

X. Any dilatoriness in the passage of a comprehensive Act of the nature essayed abave will result in the destruction of the CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar existing institutions and irreparable damage caused to the Ayurveda and thus render the hand profered to feed it result in biting to dissolution, thereby frustrating the very Board in its principal function and mission.

XI. In view of the fact that the Legislature is unrepresented in the matter of expert opinion for legislating on such a tough subject of indigenous medicine, it is requested that an unofficial expert be empanelled in the Legislature during the introduction and passage of Indigenous Medical Act.

XII. Whereas, it is apprehended that the existing Universities and Colleges and institutions, official & non-official, cannot effectively serve the broad interests of oriental medicine, science, learning and culture, and in as much as institutions like the Hindu University are more zealous of modern engineering, acumen and technique than the avowed object with which they came into being, it is requested that the Government of Madras do approach the Government of India for bestowing an independent Charter for the establishment of a University of Oriental Medicine, Science and Culture at a suitable centre in the Presidency.

P. SUBBARAO, Foreman of the Deputation.

N B.—This important memorandum goes unanswered, though acknowledged, for reasons best known to the august authorities concerned.

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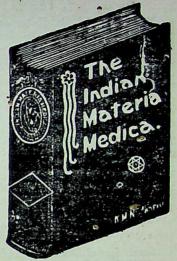
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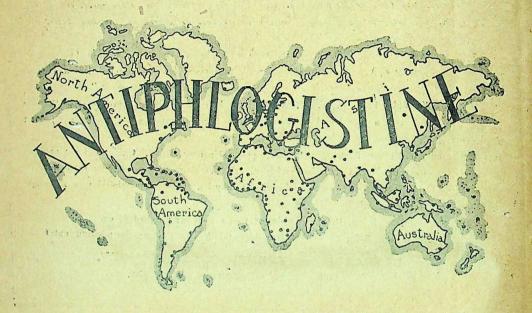
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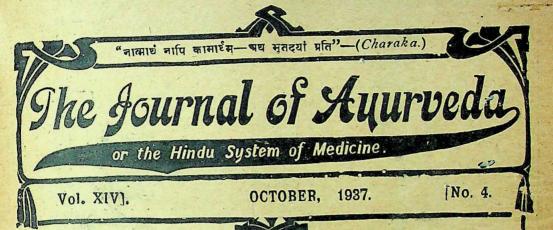
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THE JOURNAL OF AYURVEDA

Vol. XIV.]

October, 1937

[No. 4.

The Going World.

The Lahore incident has attracted universal attention of the Ayurvedic world. The Dayananda Ayurved College is a reputed institution, and it is a matter of grave regret that its intestinal golmal should assume ugly proportions in the embitterment of feelings between the head and the alumni. It is not possible for us, distant people, to guage the situation and ascertain truth, and we should studiously refrain from making any particular observations, which might be, in the circumstance, partial or passionate. But the event is not without its lessons, though difficulty exists in our path to know real facts and apportion blame. Whatever might be the superficially attractive or saving features of institutional training of Ayurved, we must realise it as a great loss, to our extreme sorrow, that the system of imparting instruction through modern institutions on the Indian soil has been responsible for the loss of sweet relations and reverential feelings between the teacher and the taught, which formerly constituted the outstanding feature of good Gurus, and the learners, inspired with awe and reverence, who sat at their feet. 'अषावान लभते ज्ञान' is a maxim of infinite wisdom, and the colossal capital of this न्या, the basis of good instruction and sound knowledge, is being progressively lost due to the fast vanishing system of old. The Gurus commanded the heart, of the pupils by the intrinsic magic of their learning and character. modern influence may have, to a great extent, caused deterioration of the former instinctive Aut of the student. B tuanother factor in the other direction, which

contributed to the culmination of conflict between the teachers and the taught, should not be lost sight of. During the past quarter of a century, have sprung up, in different quarters of the vast country, Ayurvedic institutions, which are growing with all outward growths. oftener than not, their internal condition reveals almost the uniform state of institutions being run by incompetent or irresponsible authorities, and dominated by designers and misfits in the staffs, including even the executive or administrative helmsmen. In such a case, clash is inevitable in the very nature of things, sooner or later, and the students cannot be blamed for their inability to silently acquise in an undesirable and rotten state without explosion for any length of time. The sooner our house is set in order, the better for Ayurved, which cannot otherwise expect to hold her own against unholy combination and world rivalry, which so formidably confronts the Science and her representatives at every turn to-day. And for this is required the ferule of strong hands to mend matters ensuring the study of real welfare of genuine Ayurved.

Golmal is growing apace everywhere. What a rosy prospect had been kindled in the Ayurvedic community by the preliminary triumph of Ayurveda's inclusion in an independent section, attached to the coming session of the All-India Oriental Conference! A timely note of warning had been sounded by our comrades, (who strenuously fought for recognition of Ayurveda's obvious eligibility for inclusion as an important department of the oriental culture) that a proper occupant of the presidential throne of the section of 'Ayurved and Technical Sciences' must be selected to make it a real success, as a vast deal in the matter of grace and success in a cultural council is dependent on the personality of one, who sits on the

Mashnad. We mean no personal disrespect to Captain G. Srinivasa Murthi, who has been elected to preside over the Ayurvedic section. But the interests of Ayurveda need comments on the gentleman, who is no representative of Ayurveda, and far less an Ayurvedic scholar, being unbecomingly placed at the head of the Madras Government School of Indian Medicine as a matter of accident. Scarcely has the ink been dry on the resolution of the Executive Committee of the Conference sanctioning the creation of the Ayurvedic section, which had been altogether lost sight of in the past eight sessions of the Conference, when comes the news of this election as a bolt from the blue to the Ayurvedists, and other lovers of Ayurved. It passes our comprehension why the authorities of the Conference could not think of making choice of a real Ayurvedist and erudite Pandit to befittingly adorn the holy Gudi of the Ayurvedic section, being worthy of worthies. We have come to know that the Local Secretary of the Conference Trivandrun, its selected venue, has been flooded with protest correspondences from different quarters of the country at the arbitrary selection of a president, heedless of advice and guidance of, and without wide reference to, Ayurvedists and other people taking real interest in real. Ayurved. So far as our information goes, unless the decision is revoked, and the Executive Committee selects the right type of a man instead, the catastrophe of wide-spread boycott of the section concerned, by all self-respecting Ayurvedists, cannot be averted in the end. Let us conclude this unpleasant discussion on a veritably painful topic with a fervent request to the Executive Committe of the Conference to take the situation into their serious consideration, and find a happy solution of the tangle so as not to desecrate the sanctum of the hoary and holy science, their own

creation in the fitness of things, and as rectification of the past blunder of non-inclusion of a real and prominent branch of Oriental Culture.

People are thoughtlessly prone to abuse those, who are in the fore-front of fight without thought of self, as obsessed with pernicious principles of obstruction and destruction. But self-seekers ought to know and feel there is no plain sailing for nefarious designs, and all right-thinking men of deep wisdom must recognise that there is ethics in destruction, when the order of things in Creation and Existence gets corrupted and polluted. Even God is doing it, and we, men, are scintillations of our Almighty Maker. Still we do not feel happy, when we have to don the war-like garb of the knight-errant of Ayurved. Even in this position of things there are pacifist people among the Ayurvedic community, who are carrying on real constructive work 'far from madding crowd's ignoble strife', unobserved by running world. They deserve our praise and support. Let us cite one or two instances. Kaviraj Atul Behari Dutt, B. Sc,, Kaviratna, of Calcutta is running a Lunatic Asylum in the suburb of an outlying district town. far as our information goes, this Unmad Asram is the only Ayurvedic organisation of its kind in the whole of India. The hospital is at present undergoing large expansions to accommodate the large and growing influx of patients from different quarters of the country. We had opportunities to inspect this useful and progressive institution, as also another institution of Benares, which merits special mention. There are but very few Ayurvedic institutions catering for the great need of the country for training female learners of Ayurved. The Jagadamba Ayurved Mahila Mahavidyalaya at Benares has been turning out finished female physicians for some

years past, and some of them have also rendered excellent records of their abilities at different places, where they have found their fields of activity, institution is located in a building, free use of which has been generously allowed as far as a term of twenty years, by a patriotic gentleman of Mymensing, Bengal. The institution not only requires funds for a permanent home of its own, but unfortunately its general work, too, is languishing for paucity of funds. In our tours throughout India, the only other institution we have come across with, where arrangements exist for training of females in Indian Medicines, is the Tibbi College of Delhi founded by the late illustrious Hakim Ajmal Khan. The help from a single source like late Anathbandhu Guha, building in whose mother's name has been allowed for use of the institution for a couple of decades, is hardly adequate for the high purpose of a medical academy with full-fledged equipments for the proper and perfect training of the learners, for whom it is exclusively meant. We hope the general public will liberally until their purse-strings according to their might to help such useful institutions with their life-giving munificience. The Ayurvedic community has also a distinct duty in this connection. For, it is they, who suffer most for want of qualified colleagues of the opposite sex. Our गुरान्त or the zenana has to be reached with the life-giving messages of Ayurved. To bring back the good old days of healthy and cheerful looks, creation of a race of women Ayurvedic doctors and nurses is an obvious necessity. The far-reaching assistance of these members of the softer sex would pave the path of our penetration into the inmost parts of society, facilitating the professional side of Ayurved.

Original' Articles

A STUDY OF SEX PHENOMENON

RV

DR. DURGA RANJAN MUKHERJI, M. B.

Calcutta.

(Continued from our previous issue.)

The Medical Practitioner and the Sex.

The sex aptitude of a couple may have to be known for the treatment of cases. Enquiries relating to sex, made by a doctor, are invariably reported to the partner. Questions regarding the features of the generative organs, particularly of a female patient, may give rise to severe misunderstanding. Sex stimulation of an individual may be effected by a physical or a mental process. A frank girl may take the doctor into confidence, but her associates may assign an evil motive. A doctor, while he under necessities examines the sensitive area, should assume a grave dignified look, and avoid if possible his glance at the patient's face. A four eye coincidence may have an unhappy consequence. The examination of a female case should always be conducted in presence of an old respectable lady, preferably before her mother. She may be examined before her husband, but never before other males or children. An examination before a maid-servant should be discouraged. Young doctors should remember that they are not above impeachment. A female patient may be unusually shy to a doctor for the rest of her life, after an examination of her private parts by the doctor. Exhibition of morality may be distasteful to many. Society cannot see the purity of soul. It is to be revealed artfully. Impurity however reflects itself. A student of Anatomy develops curiosity about the sexual aspect. As a student of pathology, he develops aversion. Under the guidance of the Hospital staff, he develops

his respectibility, dignity and responsibility. His study of jurisprudence, preventive medicine and association patients, doctors and sisters change his conception of life. He appreciates that he is a responsible personage, and he cannot behave like the lower animals in nature, lying in the lower biological strata of animal kingdom. Sex aspect appears to him to be a frank, normal, non-curious phenomenon. While he studies in the gynaecological ward, his study of labour is with a view to gain knowledge of an important subject. He is busy with his thought as to how to manage a difficult or a normal case. As a professional man, he cares more for his professional success which depends on his good reputation. He appreciates that it is the demorals who allure. Demorality leads to adultery, which is impurity. Impure contact breeds venereal disease, which is the prime source of manifold suffering and perpetual invalidity. His knowledge of jurisprudence and experience of the frailties of the contraceptives and uselessness of the use of venereal disease-preventives (contribute to) strengthen his morality. doctor should have a loving wife. A doctor's encumbrance with a wife and children is always an asset to his prospect. young bachelor, specially with an attractive look, with a current whisper of depressed morality, sesldom gets his chance as a family physician. The compulsion of the marriage of doctors with nurses serves as an exemplary punishment for immorality. Adultery between a doctor and a nurse is more common than between a doctor and a lady doctor. In such cases, the doctor forgets his social responsibilities. The marriage between a doctor and a lady doctor is rare and the effect of such a marriage is very unhappy. A doctor is a normal individual, so far his relationship with his wife. He is a professional man when he deals with a case as a medical man. A doctor does not go to look for the signs of virginity in his newly married wife. He seldom tries to analyse his or her sex psychology. His wife does not take advantage of his professional knowledge by representing her trifling complaints like hysteric girls. He is frequently unmindful to her minor ailments, although he tries to improve the hygienic condition of the family. In normal labour, there is no demand or eagerness to interfere. In delayed labour, a lady doctor is prefered, A skilful doctor prefers to interfere in difficult labour. A doctor's wife prefers an absolute need to be

interfered by her husband than by anybody. She prefers a skilful but less intimate practitioner than her husband's friends.

A statesman or a politician is a mental soldier. They resort to an intellectual fight. Their brains are saturated with feelings of aggression or supremacy. In a politician, there may be a development of strength in every aspect. He may be courteous in the discharge of the official responsibilities. Prominence of any aspect in life, other than one's love for peace, may bring in depravity in the social aspect of life. Suppression of sex phenomenon may appear as a severe taxation to the brain. A feelingless debauch may prove to be a great politician or martyr in the latter part of the life, and there are psychological reasons for the same. A trained soldier obeys discipline. While outside the barrack, while off duty, he cannot control his passion in the face of an opportunity. Being out of touch with the disciplines of the society, he kindles his passion with a redoubled animal strength and spirit. A physician's respectibility rests with his humanitarian feeling. Due to his experience and influence, he can effect improvement in the social conditions. He must know how to withstand allurements, for he is a person who is entrusted with lives. He has to be intimate with families for professional need. Free association with persons of doubtful character may entangle him in a conspiracy of murder (Pakur case). He may fall a victim to the ill motives of a disguised prostitute. His personal conception of vice or sin should never be his guiding factor, for he is under the jurisdiction of law. Malpractices should be firmly avoided, as by such a procedure, a practitioner indirectly encourages low morality in the society. Human character, regarding sexual aspect, widely varies. Ravan's wife Mandadari protested against her husband's forcible abduction of Sita. Hindu ladies still prefer to die under torture than to lose their chastity for any bliss whatsoever. Perpetual widowhood, without a single sex act with her husband, has not been grudged. Perpetual celibacy to serve humanity is not uncommon. Disinterested love without a shade of sensuality, on either sex, with a consequent sacrifice of life and property, has found space in the history. A few recent cases from Press report are being cited below to show peculiarities in mankind. A bridegroom died on his way to the bride's place for the marriage

ceremony. The bridegroom died on his way to destination. She had solicitations from desirable volunteers, who were compassionate at her pitiable stage. The bride, who never saw the would-be husband, refused to marry any one else. She implored the body to be brought down to her. She interchanged the garlands with the dead body, and in the absence of Sati Rite accepted a perpetual widowhood and had chastity—a life-long virgin. However, one should that interest in the family sinks with adultery. As a professional man, he cannot hate a man with venereal diseases, or an illegitimate child. However, he should not help the marriage of a girl in a pure family, after she procures a criminal abortion or consent to the marriage of a man with acute venereal disease. A widower may throw his son into a well for his being an obstacle to his second marriage. A housewife may conspire with her paramour to kill her husband. A woman may brutally deal with her son for protesting against her objectionable conduct. Suicide by poisoning, burning, hanging or drowning may be common in unhappy unions, but these may be the result of a temporary hypersensitiveness in loving couples. Sex motive and its effect may be the underlying cause for many gruesome murders. There is no crucial line of demarcation between hysteria and hysteric insanity. Functional deragement in the nervous system induces, in the extreme cases, organic changes in the body tissues.

Sex activity in youth is a physiological phenomenon. The effect of sex activity varies in individuals due to the endocrine response. Irritable weakness leads to sexual propensities, as in tuberculosis and debility.

Sexual activities and the Blood Pressure (Reprinted from Dr. D. R. Mukherji's Essay on Blood Pressure, published in the Indian Medical Record, April 1936).

Sexual causes may be regarded as factors which determine an abnormality of Blood Pressure in a an individual. Undoubtedly a combined effect of the endocrines leads to psychological propensities and physical sex impulse. Various factors contribute to sexual mood of an individual. Like religious psychosis of Hindus, a long continued hereditary character

plays a very important part. A long-standing, deep-rooted, psychological behaviour is transmitted like the instinct. Favorable environment is necessary for the up-keep of the adaptation of character of the immediate ancestors, of sexual thought, feeling, desire and act, combined with hygienic adaptation in the same line. A dietetic regulation, influenced by sober religious training in individuals, living in a society and descendant of a family given to such thought and culture for generations, permits an individual in maintaining a physiological function of other organs of the body without a psychological disturbance. In Hindu homes, children are taught to learn the principles of sex abstinance; the married couple consider it a sacred duty to avoid stimulation to sex impulses, and subdue sensuality. These are rules for the guidance of bachelors, spinsters, widows and widowers, and for everybody in every station of life.

A man's purpose to normal physiological demand for sexgratification sets up a physical and a mental hanker. Absence of occupation, a life of ease and comfort, sensitises sex impulse.

Association with opposite sex and circumstantial prevention awaken a psychic unrest and effect hypertension. In the cultured, such a condition in the long run, owing to psychic fatigue, determines endocrine and metabolic disturbances, resulting in hypotension and neurasthenia. In the uncultured, more often a brutal or unnatural sex offence causes a maintenance of normality or otherwise. Sex intercourse in youth in moderation determines physiological pliancy to strains of life. Marriage ensures sex hygiene and tends to nourish normal blood-pressure by exerting a psychological restraint against sex-abuse. Owing to individual peculiarities, a psychic dis-satisfaction, no matter whether due to physical or mental causes, determines hysteria.

A BOTANICAL NOTE ABOUT "कर'ज" & "भेखगन्धा"

WITH REFERENCE TO THE Z LITERATURE

BY

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One of the learned editors of this magazine, Mr. M. K. Mukherji has written an article on at in the pages of this Journal (Vol. XIII No. 7) and tried to show that the kernel of alziat is a safer and as much powerful a febrifuge as Quinine. I have nothing to say against this claim; but as far as 1. know alziat in kernel is of use in slight and chronic fever. I think it will be risky to compare it with quinine; but I shall leave in dispute aside, as I wish to correct only the botanical errors about the same committed by non-botanical writers.

If we look into the निम्नुंटु literature for the information on कार का group as for instance in राजनियर, we find six kinds of कार का, one of them being परिष्ठक (L. Sapindus trifoliatus = रिटा). One can come to understand that the निम्नंटु-writers of old have classified the drugs and medicinal plants according to the outward similarities and morphological structure: sometimes accoding to popular beliefs. Thus it is that परिष्ठक and कर का are classified as का जिया ; काकमाची. काकमाची. काकनामा, काकारनी. चुडामिण and खेतकांमोजी as काकमाचीविश्रेषा:, and मूलक and vernacular names were the excuses for naming and classifying the drugs and plants. For instance, in naming (कामम) (L. Schleichera trijuga = कोशाम, सं.) as कोशाम and grouping it under पाम class, we see all the three aforesaid principles working together. The similarity of shape and red bronze colour of

young leaves (स्रत्नकः', the sweet yet smaller fruit (चद्रामः) the desire to imitate the vernacular name led the निघंट-writers of old to call कीसम as कोशाम in Sanskrit and to classify it as a kind of MIH. Though strange, it was not unusual for those writers, who put कार ज and आदिष्टक in one family. It will be simply childish for an ivestigator if he sticks up himself to the superfluous class name which is wrong, misleading and destructive to the very purpose. A peep into the mans following the name, which contain the quit names which at large are suggestive of form (रूप) and quality (गण) will enable him to recognise and differentiate the drug from the class-chaos. Take for instance the पर्याय names of रोठा-कर ज. रोठा itself is the well-known name for the drug and फिनिल is an old name suggesting its quality and the popular usage. गुच्छपुत्राक्त and नुंभवी जन may help further in this way. Similarly जाम, कोशाम (जुट्राम्) and राजास्त्र are three different genera grouped under one शास्त्र group, taking hold of the running word आम. Of this आस trio, (i) श्रास्त्र is the famous mango tree, (ii) जुद्राम् (कोशाम्) is Schleichera trijuga i. e. कीसस, and राजास is Phyllanthus distichus ('राजावलो' - कों). The पर्याय-names of कोशाम् viz: - सिमिन, साचावच, सुकोशक, सुरताक, बनाम, कुष्ठन etc., are signifying and the student will find no difficulty to identify the कोसस as कोशास् (चुद्राम्) by comparing these पर्याय-names with the recent botanical descriptions. Flora authorities tell us :-"The flowers and young foliage are purple at first. Common throughout in both dry and moist forest. A large tree with a deeply furrowed trunk. (Talbot in his "The trees, shrubs and woody-climbers of the Bombay Presidency", p.p. 159). The natives use it (the bark) as a remedy in itch. (Roxb.). Lamp-oil is expressed from the seeds and the fruit is eaten by the natives (J. Graham). The oil is used for the cure of itch and acne (Dymock, p. p. 155)". Moreover kasam is a famous Lac tree (লাবাহত্ব) as we know it. Some নিঘ'z writers of our times have palmed forth the कोशाम as "ज'गली आम" (natural, i. e.

forest mango) mislead by one of its names वनानं and by its class-name. I guess the ग्रामाम (i) of these writers must be some sweetest varieties they have ever tasted. A little common-sense would have helped them to make out that all mango trees go on as forest produce and some of the natural trees happen to produce the best fruit, which on this accord need not be called यामाम. From the natural trees, some trees producing the best fruit were selected and propagated by grafting by Portugese Horticulturists in recent times. Such recent varieties are still known by the name of the particular culturists, as for instance Alfanso ('Hapoos'), Ferdinand ('Farnadin') and Ferriera ('Payri'). The best fruit still comes from it cannot boast its fruits as गामाम ; because many natural trees are found to produce the same best fruit in jungles or villages. Some wiseacres have gone so far as to suggest that mango-seed should be tried to see if it can (and they hope it will) yied oil. These inventors have not yet directed us to squeeze the particular variety of वनाम or गामाम and so we are saved at present.

Even such class of writers have exposed their astonishment to see अतिविधा (Aconitum Heterophyllum) not included in the Poison-class (विधवर्ग) by the old authors! It is a wonder they are not moved to see आमातक (spondius mangifera) put in a separate group!

We have said much about the principle of classification done by old authors and we have become now wiser when we deal with कर ज class. The six कर ज are (i) क्षतमाल, (ii) प्रक्रिक, (iii) उदकीय, (iv) प्राचिका, (v) गुक्किर ज and (vi) रीठाकर ज. The first two we come across many more times as important drugs, in Ayurvedic materia medica. गिघंटुकार of our times have interpreted them to be:—

(i) जतमाल करंज :—Pongamia glabra (N. O. Papilionaceæ), डिं. किरमात्र, वं. दहर करंज, म. करंजी, गु. कणाश्री, क. डोंगे. etc, (Ref. Fl. Br. I. 2, 240; Bomb. Fl. 153.)

(ii) पूरिक कर ज :— Ceasalpinia bonducella. (N. O. Ceasalpineae) हिं. कट्कलेजा, सागर घोल, वं नाटा कर ज, म. सागर गोटा, गजमा, ता कवारकोडि etc. (Ref. Fl. Br. I. 2, 254)

Almost all writers of our times hold the same opinion. As for my opinion, the half of the above statement is true.

प्राची कर न has been represented wrongly. Without entering into lengthy discussion I interpret प्राचिक as follows:—

प्रिक कर ज :—Holoptelea integrifolia (N. O. urticaceæ) सं चिरवित्व (पर्धाय name), हिं. चिरसिस, गु॰ चरेस, स. वावबा (Ref. Fl. Br. I. 5, 481; Bomb. Fl. 238, Syn. Ulmus integrifolia, Brandis For. Fl. 431.)

The outward appearance of snapled and this upfram is similar and this was a sufficient cause for our old fra zants to call the both as ant on "upfram" are two upfu names of upfram and they help us to identify Holoptelea integrifolia to be the upfram as its outer bark is of whitish colour and its leaves produce bad smell when rubbed. The current native names cited above correspond with the upfram, ruulu Synonym fatare. Rajnighantu has mentioned its qualities and use as a drug, as follows:—

प्रतकर'न: कट्यो वात ऋद् व्रणनामन:। सर्वत्वरदोष ममनो विषयमं बिनामन:। १९८ ो

It clearly can be seen that not a word is mentioned in the above श्रोक about the use of प्रतिक in fever. People still use it for the purposes above mentioned which cofirms our conclusion. जत्याल कर ज is also not used in fever and we know it has not got any febrifuge qualities. The medicinal usages given in

Ayurvedic literature has been well collected by Birajacharan, the well-known author of animisation in Bengali and the Gujarathi writer Mr. Bapalal Shah has nearly translated Birajacharan's work in his fast such. From the collection of literature concerning medicinal uses of Ayurvedic drugs, mentioned in the works of reckon of olden times, which the above-said two writers have fairly placed before us, we can conclude with certainty that says quality is never mentioned in Ayurvedic literature. According to standard and such etc. and we find the villagers to use the Holoptelea still at present for the same purposes.

Mr. Birajacharan in his वनीषधिदर्पण has described "कर जहरम्" as usual (Part I, p. p. 155). While naming the first of them i. e. क्रतमाल, he has given "घाणेरा कर' जा" and "चरे का" as Marathi and Gujarathi names respectively. 'घाणेरा' is a translation of the word ''प्राक्त' in Marathi done by a Deccani Pandit to conceal his ignorance and चरेल is the current Gujarathi name of Holoptelea i. e. the real प्रतिक. He has given some four verieties of कर ज as were famous in Bengal; viz:—

यम्बकर'न = करमर्टक विषकर'न = पंगारविक्षी माकड़ा कर'न = मर्कटी गंटे कर'न = षड्य'थ (PP. 160.)

This is interesting as it shows the tendency of the people of every part of the world to create misnomers and make a mess. The first of these four art as is the ufam of Mr. Mukherjea and Carissa caronda of the Indian Flora. Thus we see that Biraja-charan has applied the name of ufam to manier and gathered the information about popular art quadruple. He could not

find real unit by his method of lengthy pedantic discussions.

Many a drug have received the same treatment at his hands in his great work.

To complete our research in this matter, let us consider the remarks that commentators of Charaka and Sushruta had made at lest.

I reproduce below the commentators' notes on both the

(i) क्रतमान: ।

(ii) पूतिका: ।

(A) चक्रदत्त:-

(१) वांटको करं न:।

(च. स. १।११४)

(२) चिरवित्वः नारं नः।

Nil.

(चक्र-चिकित्सा)

(३) ब्रहत्वरं न। (१) नाटाकरं नः

(Ibid).

(४) पूतिकः नाटाकर जस्य मूलंम्।

(६! नाटाकार'ज इति ख्यात:।(Ibid)

(B) ভল্ছ**ग**:—

(१) करं अध्यम्—

एक: चिरवित्व:

(१) दितीय: क'टकी विटपकर'ज:

(सु. सू. १८)

(२) विरवित्वः इडकर'जः।

(सू. ३८)

- (३) , चिरिडिस इति लोके (स्. ३७)
- (8) पूर्तिकरंजः चिरवित्वः, कंटको कंरज इत्यन्ये। (चि.१४)
- (५) पूतिकरंजः कंटकीकरंजः;
 श्रन्थे पूतिकः चिद्रश्रित्वः,
 करंजः नकामातः इति
 पृथक्षुर्वन्ति। (सु. ४६)
 - (६) पूतिक: चिरवित्तः। (सृ. ३७, ३८; चि. ४, ८, ३०; ड. ३६, ४१, ६१)
 - (e) चिरवित्व:; कंटकीविटपकरंज दृश्येके। (सू. ३०)

(C) श्रुषदत्त:-

- (१) जपरी नतामात्राख्यः (स्. १५।१७)
- (१) एक: पूर्तिकरंज: चिरवित्वाख्यो,(सु. १५।१७)
- (२) चिरबित्व: पूतिकर'ज:। (स्. ६।१७)

(D) इन्द-सिखयोग (टी॰)

- पृतिकः (१) करंजः (३५।५)
 - " (२) चिरवित्व (३४।१)
 - (३) लाटाकरं ज (३०।१६)
 - ., (8) ,, (११।१०৪)
- ,, (प्) चिर्वितः इत्यपरे

(88188)

From what has been given above, it will be seen at first, that our commentators were cunning enough in not sticking themselves to one thing. What they once politely put as "others say", they now claim as their own opinion, which is seldom fixed. Such being the case, commentators are not of much help to us. Chakradatta's writing seems to go in favour of the current opinion about the two Karanjas. But vide B 4, we find Dalhana, while citing the opinion of 'others', saying clearly that आर' ज is नजामान and धूतिक is चिरवित्व. Dalhana himself holds this view in most places (vide B. 3, 5, and 6,) and Aruna Dutta and Vrinda conform the same point. (vide: -C, 1, 2, and D 2 and 5). But there was another opinion, in those days we must admit, holding प्रतिक to be "C. bonducella." We have seen above that the uses and names of प्रतिक given in निचंद्र literature and common with native people corroborate the former statement, viz: - पूतिक is Holoptela (चिर्वित्त) and no other. References in च्रक and सुन्तुत confirm the same view. चरक considers the bark of प्रतिक to be purgative.

> इमां स्तीनपरान्व चानाइयेषां हितास्वच:। प्रतेक: क्षणागन्धा च तिस्वकस तया तराः॥ विरेचने प्रयोक्तव्यः पृतीकस्तिस्वकस्तया।

> > ─च. ख्, १-११४।११५

Uses of पूतिक mentioned in सुस्तृत agree with the native practice.

''स्नं सनं कटुकं पाके लघुवातकफापहम्। गोयन्नमृष्ण वीर्यं तु पत्नं पूतिकरं जलम्॥'' (सु.)

The bark and leaves of Holoptela have got the purgative qualities and those of नाटाकर ज (C. bonducella) have the quite reverse effect.

चरक, सुत्रुत & धन्वंतिर निघंटु do not mention नाटाकरंज by which we are led to induce that नाटाकरंज is a foreign drug naturalised in this country after the times of चरक and सुत्रुत. We will gather now some important information about this नाटाकरंज।

नाटाकर ज or सताकर न is a recent addition to our old निञ्च टु literature, as it is mentioned by no older writer than राजनिय पट. He describes it thus:—

> स्ताकरं जो दु:स्पर्धी वीरास्यो बज्जवी नकः । धनदान्तः कग्टफनः कुविराज्ञय सप्तथा ॥ स्ताकरं जपत्रं तु कटूणां कफवातन्त् । तज्ञीनं दीपनं पथ्यं ग्रुनगुरूफव्यथापन्नम् ॥ (रा. नि.)

The climbing habit of C. bonducella, its thorny appearance, its hard, opening fruit, full of thorns and containing a pair of hard seeds, having a curious appearance of eyeballs-all these morphological peculiarities of C. bonducella, important to any flora-writer, have been carefully and lucidly noted down by our fatz writer of olden ages. Some and very few of the unit names from the old निघंट, which had been translated from the colloquy, current in those days, are of course not explicable. Many of the names are but concise botanical descriptions. A little metaphorical though they seem to be, they never are practical fictions of any use, as some wise-acres put it, who were at a loss to understand them. We have given above the native names of C. Bonducella under the false name of पूतिकर' ज, viz. सागरघाल, नाटाकर' ज etc. The name सागरघास and the kind are suggestive of its maritime habit, लोटा, घोन etc. being applicable to its seeds. In Bengali, the letters न and त are changed to न and z, hence the 'नाटा' is derived from जता. Latin names are useful when we have to refer to flora literature. Latin names are full of a heap of Synonyms, useless, without any meaning and many times false. A time will

come when botanical descriptions will be written in a technical manner in the tongues of our country and the प्रश्निय names from old निचंद्र literature will be a vital contribution to its compilation. 'Ceasalpinia', the generic name of जताकर ज, is commemorative and the specific name "Bonducella" "is derived from the Arabic word 'Bunduk'. Bunduk-i-Hingi (Persian) is the soap-nut. (Dymock-Mat. med. P. 203). Thus we see the Latin Bonducella used erroneously and Bunduk has been used for जताकर ज, and soap-nut, as कर ज for जताकर ज and soap-nut (रोठाकर ज) by राजनिचंद्र, the similar, though erroneous, usage being striking in both the cases.

In the above given shlokas of राजनिन्दु pertaining जताकर ज, there is not the slightest mention that it is a febrifuge. Its most popular and famous use is for preventing colic pain, seems then that its use as a febrifuge is a recent discovery. Dr, Dymock describes it thus-"In Persia and India, the seeds are considered as hot and dry, useful for dispersing swellings,..... Half a seed rubbed up with several cloves is said to relieve the pain of colic and with long (black?) pepper to be valuable remedy for malarious fevers." (Mat. Med. P. 202). As for its popular use, I definitely know that people in Maharashtra and Malabar use it only as (and know it to be) a remedy for colic pain. Mr. Jayakrishna Indraji of Gujarath, who had lived thick with the tribes of Kachcha and Kathiawar and was the best practical botanist of our times, has given the popular uses which confirm my above statement (वनस्पतिवर्णन पृ. १६३). Dr. Watt describes it fully in his dictionary where every information on the subject has been collected. It seems from these and other sources that the information about जताकर ज as being a febrifuge has been given first by European writers.

Mr. Mukherjee has given the name of जताकर ज, his Indian Quinine, as करमचा (व') and Carissa carandas (L.) which both

are misnomers. These names belong to a thorny forest shrub commonly met with abundantly on the hills and hedges surrounding villages, producing a berry-like small blackish fruit, sweet in taste, which is collected and sold on bazar days in the city markets by the poor forest tribes, before the monsoon. It is the attach of our Sanskrit Nighantus and we see it topping Birajacharan's funny quadruple of att and as given elsewhere in this article. This attach or attach has nothing to do with any at and it was never any attach. It belongs to the order Apocynaceae (Ref. Fl. Br. I. 3, 360; Brandis For. Fl. 321; Bom. Fl. 143.)

The case of आवा is similar. The injustice it has to suffer from the hands of some non-botanical writers and chiefly from the Advertising managers of Pharmaceutical works of this country is great and unbearable. Ashwagandha, the bazar tonic, is still confounded with चोडासन, 'Withania Somnifera". Even the specific name "Somnifera" of the latter does not threaten these enthusistic enterprisers! W, Somnifera belongs to the order Atropaceae having strong narcotic properties. Mr. Khory in his Materia Medica has described the constituents of Ashwagandha to be "An Alkaloid Somniferin having hypnotic property" (Khory II. 452.). He as well as his follower Mr. Birajacharan of Bengal has apparently confounded them both. Birajacharan's description of प्रश्वगंधा viz.—"मूले खाद तिज्ञ" etc. (I, P. 52) proves further that he might have not even seen the real Ashwagandha roots, or if seen not tested himself at least and blindly translated Mr. Khory's dictum.

The real Ashwagandha, Convolvulus ashwagandha (N. O. convolvulaceae) has not the slightest narcotic properties. Any one can make experiment to prove the qualities of W. Somnifera, as the herb is everywhere abundant having the appearance of a large capsicum herb (चिन्हो, सिर्च), leaves being larger. The

proves the distinctive difference of both. W. Somnifera may be said to be poisonous and Pharmacies never use it, never have seen it to say, Dr. Dymock and Mr. Jaykrishna Indraji have described the difference and Dr. Desai in his winglest as, one of the best books of its kind, stated the case clearly while describing the real wanter. Educated class of this country is afraid of and refrain from medicinal stuffs prepared by our Indian Pharmaceutical Works because of this quackery and the sooner the particular branch of such "works" is made over to the particular specialist to be handled, the better for them concerning their harmless prosperity and also for their customer who is to be loser, the either way!

1937.]

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MEDICAL FACTS

By

DR. D. LLOYD W. ABEYARATNE, M.D. (AYURVED)

Balangoda, Ceylon.

(Continued from our previous issue).

That, however, is anticipating. The fact remains that without accompanying muscular contractions, or other device, those are comparatively few who can voluntarily influence their circulation; though the same effect is likely to take place, from time to time, from involuntary attention.

For example, if a shy person imagines that his or her face is being scrutinized, the tiny arteries of the face are likely to suddenly dilate and the person "blushes." That direction of attention is the cause of blushing is made more evident by the facts that blushing may occur elsewhere, as sometimes happens when a medical man examines the bosom of a female patient, and that when embarrassment has not raised a blush, the question "why do you blush?" (if taken to be genuine) usually results in a reach of blood to the face.

The person who analyses himself whilst in doubt of his well-being, thereby induces—if his imagination be strong—a feeling of discomfort. Now, it will be recollected that the effects on Darwin of the snake's attack was overcome by the evidence of his senses. Similarly, though many medical men, when studying pathology, experience some of the symptoms of the diseases under consideration, reassurance is usually forthcoming.

But should the person affected by his imagination be unaware of the results of attention, the effect is likely to be cumulative. The judgment not only admits the reality of the sensation, but ascribes it to a wrong origin. Doubt is thus turned into expectation or further developments, and such fear is destructive of resisting force—indeed, in itself is a disease. It therefore favours the spread of epidemics. "One day", runs an Arabian fable, "an Indian traveller met the Plague gonig into "Italy," and accosted it thus—"For what purpose are you entering Italy?" "To kill three thousand people', rejoined the Plague.

Sometime after, the same traveller met the Plague on its return and said, 'But you killed thirty thousand!' 'Nay', answered the Plague, 'I killed but three thousand, the rest died of fright.'

We often hear of persons that they suffer from "imaginary diseases." The diseases are not imaginary. They should rather be called "diseases of the imagination." They remind me of a paradox of the late Dr. Anasari, "If a man is ill enough to say that he is ill when he is not ill, he must be very ill indeed."

Pain is a fact in consciousness, and though it often proceeds from the cause to which it is ascribed by him who suffers it, it may appear without that cause. The following quotation illustrates, a butcher was brought into a Surgery from the market place opposite, labouring under a terrible accident. The man, on trying to hook up a heavy piece of meat above his head, slipped, and a sharp hook penetrated his arm so that he himself was suspended. On heing examined, he was pale, almost pulseless, and expressed himself suffering acute agony.

"The arms could not be moved without causing excessive pain and in cutting of the sleeve he frequently cried out; yet when the arm was exposed, it was found quite uninjured, the hook having traversed only the sleeve of the coat,"

The direction of the attention to a pain, obviously serves to increase its intensity one is more conscious of it. Moreover, when the mischief which caused a pain has departed, the imagination often prolongs the pangs. Acute medical men generally expect to find such a hysterical element connected with disorders. Many cases of paralysis are purely hysterical. The persons concerned cannot move their limbs, because they think them useless.

As one state of the mind is capable of producing a disease, another state of mind effects a cure.

When Sir Humphrey Devy was a young man, and was assisting Dr, Beddoes in his experiments on the inhalation of nitrous oxide, one of his tests was whether the gas would be a specific for palsy. A paralytic man having been selected, Devy placed a small thermometer under the man's tongue, to ascertain his temperature. The patient was wholly ignorant of the nature of the experiment which was to be tried upon him, but had been so deeply impressed by Dr. Beddoes, that he expected certain success. No sooner was the thermometer in his mouth than he imagined the talisman was in operation, and declared himself better. Devy took the hint, and bade the patient come again next day. On the morrow the thermometer was applied as before, and so on, day by day, for a fortnight, by which time the patient was completely cured.

Sir William Gull was accustomed to use a pill, now known in the army as No. 9, composed of sugar and bread crumbs. Not the pill itself, but the faith roposed in it was the healing agent. Some physicians frequently prescribe "A. D. T." (i.e. "Any Damned Thing") with precisely the same object and result.

Vander May records that during the famous siege of Breda, in 1625, the garrison was so reduced by scurvy that surrender was seriously contemplated, but the Prince of Orange sent word that

if the garrison would hold out a litle longer he would send an infalliable specific aganist scurvy.

A few phials of coloured water were despatched and distributed, a few drops in a gallon of water. "The effect of the delusion", says Vander May, "was truly astonishing. Such as had not moved their limbs for a month, walked the streets sound, straight, and whole; and those, whom former remedies had made worse, were restored to perfect health."

The late Dr. Forbes Winslow placed great reliance upon coloured water as "medicine"—at one of his cliniques when a most successful cure was reported from that prescription. Turning round, he waggishly ejaculated "Winslow's" soothing syrup!"

Sir Andrew Clarke, a physician of Queen Victoria, held that patients wanted something nasty whose effect could be appreciated, and accordingly prescribed for practically all complaints either bitter aloes or Bicarbonate of Soda and Gentian. Even prescribed diet and physical culture, though often good in themselves, are frequently little more in effect than bread, and sugar pills, the benefit derived being principally due to the altered mental state.

The fact, too, is worthy of note, that, just as faith reposed in an intrinsically worthless compound may bring about a cure, so that most genuine of remedies is likely to be rendered ineffectual by belief that it is useless, not to say injurious.

Doubtless in the cases recorded by Vander May, imagination was at the root of the epidemic, as well as the source of its removal.

The good resulting from imagination is not sufficient to cure every—or nearly every—ailment". "Too often", says J. F. Nisbet, in speaking of the Lady of Lourdes, "the supposed cure is only a temporary exaltation. I saw an old man, lame or paralytic, calling out "Gueri, gueri (cured, cured)," try to hopple along without his crutches, and fall down pitifully with a moan of despair. Such failures there are every day."

Turning from the medical to the other aspects of imagination, I perceive the lysterial element in intellectual incompetency for lack of merited confidence in one's own potential mental (as well as physical) powers is really hysteria.

Then again, one sees the equivalent to a bread and sugar pill in the ring which was given to Hayden by Frederick II; and which Hayden wore when seated at the piano, because he supposed the ring gave his inspiration. Similarly when Hayden was engaged upon the composition of the "the creation", he wrote; "when my work does not advance, I retire into my Oratory with my rosary and say an Ave; immediately ideas come to me."

(To be continued.)

CORRESPONDENCE.

The following appeal has been made to the Congress

Governments of the Country by the

Nikhil Varatiya Vaidya Pratinidhi Mandal:-

To

THE HON'BLE PRIME MINISTER,

GOVERNMENT.

Revered Sir,

We beg most respectfully to appeal to your honoured self in the following terms on behalf of Ayurved.

Ayurved is the most ancient medical Science of the world, and is the parent source of all other systems known to-day. This glorious heirloom of hoary antiquity is still catering for the medical requirements of a vast mass of Indian humanity, and the depth and success of the Science has been discovered in its immutable truths even by western savants of universal fame. It is for want of State patronage, consequent upon foreign rule and domination, that the Science has apparently lost much of its splendour. With the assumption of the reins of Government, though partly, in British India, high hopes been kindled in popular minds, and that not unjustifiably. For, the Congress has strenuously fought as the most and only representative body of the country for the revival of Indian culture and civilization. If India's freedom has a special significance in that our beloved Hindusthan has a relieving message of our spiritual culture and civilization to a weary world afflicted with wrong-sighted ways and mundane ills, certainly the Indian Medical Science has a prominent part to play in the scheme of our national regeneration, it being, as it were, the centre of the circumference of Indian Culture. Besides, Ayurveda is preferably suitable to the constitutions and idiosyncracies of the Indian system, in addition to its

being the cheapest means of effective cures for pauperised India. The resuscitation of the system is not insignificantly connected with the cultural freedom and economic independence of the country. Congress Ministries have been hailed with universal jubillation for their capacity of establishing new traditions, setting up high standards of idealism and imparting a new orientation to the affairs of our Mother-land, And Ayurveda, to which State-support is but a self-evident proposition (which legitimate patronage has long been withheld to the stagnation of the country to a considerable extent), may now immediately expect it of the regime of the people (which is being increasingly run in India), which is meant for the real good of the people. The pristine prestige and position of the glory and greatness of Ayurveda cannot be ensured by any half-hearted and hap-hazard schemes except its incorporation in unuversities for recognition by established Faculties of Ayurvedic Studies. under them. And for this, as also to facilitate other ways of encouragement of Ayurvada, Ayurveda's claims on the resources of the State may knidly be entertained.

Reports of Societies.

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The following resolutions were passed at the Working Committee Meeting of the

Nikhil Varatiya Vaidya Pratinidhi Mandal:-

I. This meeting learns with regret and resentment the news of the election of Captain G. Srinivasa Murthi as President of the Section of 'Ayurved and Technical Sciences' attached to the Ninth Session of the All India Oriental Conference. Without any disrespect to the gentleman, who is no representative of Ayurved and has no Ayurvedic scholarship, this meeting respectfully and fervently requests the authorities of the Conference to elect a really worthy and erudite Ayurvedist for the presidential

chair of the above section, and revoke the decision already made with out reference to Ayurvedists, in the interests of Ayurved and prevent their wide-spread non-co-operation in the affair.

2. A copy of this resolution be forwarded to the Local Secretary of the Conference of Trivendrum.

THE

ALL-INDIA HEREDITARY AYURVEDIC DOCTORS' LEAGUE WORKING COMMITTEE MEETING,

held at Hyderabad, Deccan,

on the 23rd July, 1937.

THE FOLLOWING IMPORTANT RESOLUTIONS WERE PASSED.

- (1) This Meeting of the Working Committee of the All-India Hereditary Ayurvedic Doctors' League, expresses its hearty congratulations on the acceptance of Ministry by the Indian National Congress, and appeals to the Congress Ministers for encouraging and giving impetus to Ayurveda, the ancient science of the Mother-Land.
- (2) Resolved that the next herbal exploration be held at Ramagiri (Hyderabad State) during the month of November, 1937.
- (3) Resolved that the "Vaidya Praveena" examinations of the League be held twice a year in the respective provincial languages instead of once a year.
- (4) A Sub-Committee consisting of the following members, be appointed to recommend members of the League for honourary titles to be conferred on them at the open sessions of the League at the next annual conference.
- 1. Prof. D. Rangacharyulu (President), 2. Kaviraj. M. K. Mukherjee (Calcutta), 3. Dr. Pratap Kumar Vaidya, (Bombay.), 4. Mr. N. R.

Mooss (Kottayam.), 5. Dr. P. Ananda Pandit (Pallikunnu.), 6. Dr. M. R. Samey (Bangalore), 7. Mr. D. Silva (Colombo.), 8. Dr. D. C. Jayasekhara (Ceylon, Editawala.), 9. Dr. D. A. Haleskar (Hubli.), 10. Dr. G. Krishnamurty (Hyderabad.), 11. Hakim K. Ramakrishnayya (Hyderabad.), 12. Dr. A. Arthur (Hyderabad.), 13. Dr. M. Angamuthoo Modali (Hyderabad.).

- (5) Resolved that a Parliamentary Board consisting of seven members be appointed for selection of candidates to contest seats in the coming election of the Central Board of Indian Medicine, Madras.
- (6) Resolved that Mr. Poduval, B. A., Director of Archaeology to the Government of Travancore, and Local Secretary of the IXth Oriental Conference to be held at Trivendrum in December 1937, be requested that an Ayurvedic Section attached to the said conference be arranged as respectfully requested by Dr M. R-Samey, our Vice-President, and that the League assures him of the cooperation of Mr. N. S Mooss, Editor Vaidya Sararhy, Travancore, as the spokesman of the League.
- (7) Resolved that this Meeting extends its hearty cooperation to the Nikhila Bharatiya Vaidya Pratinidhi Mandal, for which the worthy President of the Humpi Conference of the League is the General Secretary, and assures its fullest support to the Mandal, which is hoped to be thoroughly representative of the varied and wide interests of Ayurveda in the entire country.
- (8) Resolved that the next Working Comittee Meeting of the League be held at Bombay in accordance with the invitation extended by Sreeyut Protap Kumar Popatbhai Vaidya.

THE SWARNAMOYEE PROMODA SUNDARI AYURVEDIC CHARITABLE DISPENSARY

Calcutta.

ANNUAL REPORT.

(for the year 1936-1937.)

During the year under review the Dispensary entered into the 5th year of its existence. Those, who indulged in open hostilities, have now become our firm supporters, and they are now enthusiastic about the efficacy of the system, and have now become, with their families and friends, regular patients of this dispensary. Our aim and object, however, had from the beginning, been to give free medical aid to persons, who, through poverty, were unable to seek medical aid elsewhere. With this object in view, we have, from the beginning, given free sick diet to those of our patients, who were unable even to provide the least costly diet, that is necessary in all cases of illness to sustain strength, and augment the action of medicines. To cope with the influx of patients and more patients, the Committee of Management has to appeal for more liberal support to this useful institution.

As in previous years, besides attending to patients coming to the dispensary, we have had many occasions to arrange for visiting patients at their homes. We had also got several difficult cases admitted in some of the Ayurvedic Hospitals of the city.

A small indoor hospital has been in contemplation. But for paucity of proper funds the project is still waiting to be a fait accompli.

The Committee of Management consisted of 20 members with Sir Harl Sankar Paul, Kt., M. L. A., as President, and two Vice Presidents. The Committee met altogether 6 times during the year.

We have altogether treated 15,430 patients during the year under review. The number of new patients were 2,635 out of whom 2,437 were Hindus and 198 Mahomedans. In analysing the nature of diseases including 103 malarial and one Kala-Azar patients, we find 417 patients. suffering from stomach troubles; 352 cases suffering from diseases of the respiratory system, 105 gonorhoea cases; 97 Beri-Beri cases; 12 Phthisis cases, and the rest suffering from various other ailments. The average daily attendance of patients has been 42.3.

As many as 4,379 patients were supplied with free sick diet."

The income during the year was Rs. 1,739/8/3 including the Corporation grant of Rs. 400 -, Donations (Rs. 1,322/8). and Receipts under miscellaneous heads (Rs. 16/6/3).

The cost of preparing medicines was Rs. 696/9/-, while the cost of giving free sick diet to deserving poor patients was Rs. 328/4/6.

A detailed statement of audited accounts has also been prepared.

Inspection.—The dispensary was inspected by the District Health Officer, Sanitary Officers, and other Officers of the Corporation periodically.

Our thanks are due for graruitous advice of well-wishers, free service of the auditor, and to the public prints for publishing our reports and notices gratis.

> Monoranjan Roy Choudhury, Honorary Secretary.

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Motes and Mews.

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Karachi, Sept. 28.

Concluding the series of his lectures Pandit Shiv Sharma of the Punjab reiterated the advance made by surgery and medicine in Vedic times. The circulation of blood, discovered centuries later by Dr. Harvey, had been explained in simple language in Ayurvedic Literature dating as far back as 500 B. C. Injections were not unknown to the times. Reference is made to unicellular cells "round and round without limbs", invisible to the naked eye.

Lahore, Sept. 24.

The strike in the Dayanand Ayurvedic College took a new turn today, when the strikers, following the announcement of the decision of the Managing Committee rusticating five students if they failed to apologise to the Principal bofore October 2, demonstrated in front of the residences of the members of the Managing Committee and the Principal. The committee refused to accept the students' demand to remove the principal, but assured them that steps would be taken to employ competent staff.

A sub-committee has been appointed to enquire into the strikers' complaints. Guardians of the students are being informed that no action would be taken against those who attend the College on October 2 for their present conduct, failing which their names would be removed from the college rolls.

The strikers, who met at a meeting to consider the decision of the Managing Committee, reiterated their demands, including removal of the Principal.

Picketing continues.

Dr. Talwalker writes from London to the Harijan as follows:—"A large number of Ayurvedic Medicines are extremely cheap and really very effective. But we, trained in Western Medicine, are so blinded by the flash of the West that we scarcely halt and think if we could use some of the very cheap Indian drugs in place of the costly western drugs. As an instance, I may mention that an article by a European worker on the wonderful properties of turmeric, which is known in India as Haldi, was published in the 'Lancet.' Only some months ago, I submitted a sample of this Haldi to a worker on the nutritive and vitaminous properties of the food-stuff for an opinion as to whether it contained any properties in addition to liver-stimulating, already known to Ayurvedic Medicine. And I was surprised that this well-read scientist had never seen or heard of Haldi".

Said Dr. Nalini Ranjan Sen, M.D. in a weighty speech in opening the Reunion Conference of the G. S. Ayurvedic College of Calcutta:—

The Alumni of the Institution should ever remember that Ayurved is a great and grand science, which needs never suffer from an inferiority complex. It still holds its own against the onslaughts of the aggressive west of to-day, though other branches of Indian culture has experienced a temporary set-back due to inconvenient circumstances. Even now there are millions of families throughout the length and breadth of the vast Hindusthan, which would not resort to any treatment other than Ayurvedic. It is not simply because of its inexpensiveness in pauperised India. But its preserence is based upon its inherent and unapproachable merits. The Science is the inimitable gift of the Rishis of yore, who possessed transcendentally cultivited genius and absolutely pure mind immune from Rajah and Tamah. It is so conceived and built up that any attempt to remove even a plank may spell disaster. This is to be particularly remembered by those, who are anxious to make efforts for regeneration or modification or modernisation of this glorious heirloom of antiquity in Ayurved. It is an almost unfeasible something to try to cultivate the science of Ayurved on lines not its own. If the charming individuality and sublime genuineness of Ayurved is to be maintained for the benefit of mankind, in my opinion, it must not be interloaded with allopathy or any such extraneous alloy.

After the eminent Doctor of Allopathic Medicine had spoken as above, Kaviraj M. K, Mukherjea, Editor, Journal of Ayurved, requested to address the Conference, gave the following deliverance:—

The retention of the individuality and genuineness of Ayurved has been stressed by my learned predecessor. If Ayurved is to be really restored, its necessity cannot be over-emphasised. We are confronted with something known as State-recognised Ayurvedic Faculty, rumoured to be functioning in the near future. We have not much confidence in its non-inated personnel, nor in the Faculty itself. But at least there are a few members, whose predilections and known views justify the hope that they would, in the proper moment, uphold the high cause of real and unadulterated Ayurved in the formation of the curriculum and syllabus to be enforced by the Faculty. Faculty's scope is narrow and almost nil. Even then, it can achieve this much in addition to the raising of the standard of the preliminary qualifications of the Ayurvedic learners, Faculty, honestly admitted to be mere spade-work, may warrant its inauguration and existence to a little extent. It is doubtful if such a Faculty can develop into any mighty and useful institution, from this question, as the President of this occasion has sagely suggested, we should start a movement for real recognition and assurance of prestige for Ayurved through universities which are the highest teaching organisations in the country. The public and the intelligentsia have to be educated in the matter by constant propaganda to secure effective support for the high fulfilment of the noble mission. Ours may not be the immediate success. But a decade need not be exceeded in achieving it well. Such an agitation, not to be resisted from any quarter of our ranks, would ensure our unity and solidarity. We have already differed as poles asunder over the vexed question of the Faculty. Real recognition through universities is an all-India question. Let Bengal show the example; and maintain her tradition for pioneering works.

VARICOSE VEINS.

Apparently the incidence of varicose veins is definitely increasing, Whether this is due to changing living conditions, or to definite changes within man's organism, would be difficult to say.

The new injection treatments, which obliterate the involved • surface vessels, have been a distinct boon to both patient and physician and are extremely successful in a great majority of cases.

However, in some cases injection may need to be postponed for a time and palliative treatment instituted instead. In other cases, where injections are done, there is a good deal of pain and inflamation at and round the site of the injection. In both instances Antiphlogistine dressings are of great value. Used as hot as can be tolerated, and extending over and well beyond the site of the lesion, the results are frequently immediate and very striking.

THE REGISTRATION MENACE.

While the official registration of medical practitioners by the Allopathic Provincial Councils of Medicine was meant to fetch certain privileges and increased honour to the standard of qualification of the individual, and the institution passing him out, just the reverse of it is evidenced in the case of registration by the Provincial Boards of Indian Medicine, especially so in the Madras Presidency,

With the institution of the lay Revenue Certification, the seed of disregard for the classical training and for private institution was sown. It was originally fostered by the President of the Central Board of Indian Medicine, Madras, who profered the disgrace and disregard to the various classical certificates, previously issued in his name and under the authority as president in office of the All-India Mahamandali Vidyapeetha, and again of the Andhra Ayurveda Mandali Vidya-Peetha, by casting them away at the feet of the unqualified Revenue Tahsildar, and still the less qualified Municipal Chairman, and in the trend of official routine, inio the hands of petty village officers.

The device of Pharmacy recognition, and the implied surity to the monopoly of drug supply to the Local Boards cleverly enticed, even

seduced, many classic stalwarts in charge of Vidya-Peethas and institutions to the disgrace of back-door entry through Revenue Certification. Again, the vainglory of a future election to the Provincial Board from the planks of registrants powerfully tricked some ambitious young men to form leagues & associations to recruit the innocent, ignorant and unsuspecting wide-in-the day sort of rural practitioners of any calibre whatsoever.

The real intentions of the Madras Board, and their destructive policy were ventilated in the recent Guntur L. I. M. Conference, where the execution lieutenants of the President, Central Board, advanced a resolution to prohibit by authority all the private institutions and private enterprise of classical study, and again to prohibit the manufacture & supply to the local and Municipal dispensaries, of drugs by private Pharmacies & Practitioners. With this was complete the Bluff of B.—Class registration, over which such a lot of strategem & resources was wasted, and for which the "Back-door Entrants" expectantly waited over there for long years.

At the time, when the batrayed Madras stalwarts, repenting their being miserably traited into absolute nothingness, have, with a source of retribution, retired into the pannels of the institutions, which so long stood by them, and are discouraging the *alumni* in the matter of registration, it is surprising that the Bengal Stalwarts should pioneer a State Faculty of Ayurveda, perhaps only to successfully complete the destructive Programme of the Provincial Boards, and sink Ayurveda and its oriental affinities into the centre of the Earth, never again to rise up.

Although the Hindu University and its God-fathers still get enamoured of the new L. I. M. and their qualification in allopathic subjects, style and terminology, the Madras University wisely keeps the L. I. M. specifically below the University Entrance, even though it has graced him with exemption from passing the admission test, and also curtailed the compulsory career from five to three years to qualify for the Oriental titles of "Tibbi-i-Kamil" and "Atzne-ul-attiba" of the Unani and Tibbi Medicine. It is hoped that the Andhra University, which is contemplating to include Ayurveda, will not fail to keep this in view.

After all, it is true that, except the few seducted, the bulk of the classic section has resentfully stood out upon their own honour and the funkey physicians alone found the Revenue ticket much the cheaper and more facilitating and rushed at the back-door, otherwise apprehending general prohibition of their practice in or after 1938.

It would also appear that the recommendation made from the dias of a Provincial Ayurvedic Conference at Bezwada, by a chief whip of the justice party in power, "that in viaw of the inevitable wide-spread dissatisfaction and confusion resulting from throwing out men practising for several years as unrecognised, and at the same time by recognizing men who were imperfect in all branches of Medicine, the State should only recognize all the men in the profession after holding an examination in all the branches of medicine as regards their competency to treat successfully all or particular diseases," should have worked like an estoppel, and set the thoughtful rustic practitioner also to think over the matter of registration on the revenue ticket, rather seriously if not suspiciously.

Now, the sturdy classics all over the country should stir themselves out of their "let-go-way of life" and muster up their thought, men and resources to concert substantive measures to preserve the oriental entity and integrity of all the systems of Indigenous Medicine and the honour and freedom of their practitioners, and also to guard against the intrigues and betrayals of men in power and gruesome associates.

It is, therefore, right time to propose the immediate formation of an all-India Federation of all systems of Indigenous Medicine & Science, purely from the non-official sections, to investigate into the conditions all over the country, prepare an all-inclusive referendum and to act as a standing advisory to the Government on one side, to the universities on the other and the public on the third, without being, however, politically biassed.

VAIDYA-RATNA SUBBARAO SARMA, Bsc., (Cocanada.)

Review of Books.

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षायुर्वेद-दर्भन

By Vaidya Mahadev Chandrasekhar Pathak, published from Indore city.

This book in Hindusthani deals with an exhaustive and critical survey of the philosophic theories of the Hindus of different ages, relating to the bases of the conceptions of the Ayurvedic Science. The able writer is a fearless and dispassionate penetrator. He does not confine himself merely to the domain of abstruse philosophy as indicated by the significant title of the book. Practical sides of Ayurved are discussed invitingly along with the treatment of the subject. The book is attractive in all aspects and we are pleased to commend it to the Ayurvedic Pandits, who will be repayed by its perusal. Considering the intrinsic merits of the book the price, Rs. 1/8/-, is not much.

'VAIDYA PRADIPIKA' IN TELUGU AND ENGLISH.

A leading and widely circulated Ayurvedic Journal, edited by Ayurvedacharyya Prof:—D. Rangacharyulu N. D., D. Mc., Ph. N. D., President, All-India Hereditary Ayurvedic Doctors' League, and Principal, Ram Mohan Ayurvedic College, Guntur, publishing valuable scientific Ayurvedic theories, inferences and experiences of research of Ayurvedic scholars, and adepts in the professional field, an official organ of the All-India Hereditary Doctors' League.

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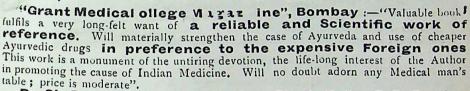
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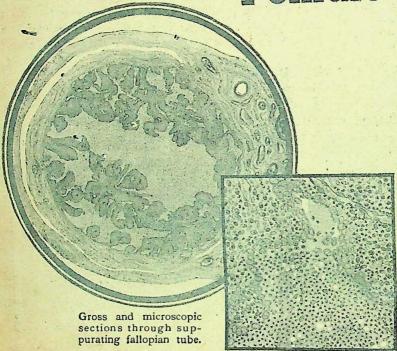
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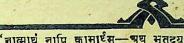
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November, 1937.

[No. 5

Medical Science.

By Dr. M. R. Samey, M. D., Ph. D.,

Colombo, Ceylon.

THE "Times of India" in its leading article of September, 1937, bewails the uncanny resurrection of rivalry between the India and Western systems of Medicines by the light of recent debates in the Bombay Legislative Council. It looks with alarm the commitment of the Government of Bombay by the reply of its Health Minister Dr. Gilder to a greater recognition of Indian Medicine than it has hitherto enjoyed and asks with dismay "Is it a necessary corollary of this policy that Western Medicine shall cease to occupy the paramount position it has today?"

The paramount position of the Western Medicine in India is a mad myth and magamalomania as the bulk of public patronage is extended to Indian systems of Medicine and only a moiety of the masses is served by the Hospitals and Dispensaries of Western Medicine established by The Paramount Power. The alleged paramountcy begins and ends with the paramount power that established and maintain western Medicine in India. The incompatibility o Indian Medicine with western Medicine is by no means an allegation or a misconception but a fundamental fact found-

ed on close investigation and research. The theory, on which Ayurveda rested, was a very advanced theory—a theory which had gone very much further than Western Medicine had gone. It was therefore very difficult to combine them into one. The method of approach was from different ends. At present Western Medicine was touching the Ayurvedic theory in one or two points. But not realising that the approach was from different and opposite ends, people had begun to loosely talk about mixing the two and making a sorry mess of both to the detriment cf either. These people are doing an enormous harm to both Indian and Western systems of medicine. The two are unmixable. Medicine is not a Science, and any strong testimony from the "Times of India" shall not make it one. Medical Savants say so with bated breath and palpitating hearts and a lay paper may rush to proclaim "That Medicine is a Science".

Such loose statements in lay papers are potential dangers to the cause and as for "this Science" which has for its universal object the prevention and cure of ills of the flesh "so chivalrously championed" by "The Times of India", the less said of its altrusion, the better. The western Physician is a member of a trade union and tried to make the largest amount of money he could from his medical enterprise. The ideal of Ayurveda was based on the idea of co-operation and harmony wherein it was incumbent on the physician to feel pain for the sufferer, to bring his mind into harmony with the mind of the patient, his soul into harmony with the soul of the patient and to correct those defects in the soul of the patient from which the disease resulted. That was an ideal, which western Medicine,—the flower of European civilization—based on competition and conflict, could not understand. Therefore Ayurveda and Allopathy are basically incompatible and unmixable, and the rivalry is real and radical between both of them.

Knowledge and research into allied subjects like chemistry, bacteriology, pathology and physiology may or may not have developed Western Medicine into a Science, but such teaching does incalculable harm and irreparable damage to Ayurveda.

The Oriental way of approaching knowledge was from the centre to the periphery on the basis that the soul in disharmony produced a disharmony in the mind—a disease in the mind which produced a physical disease.

Originally Ayurveda was practised by the very highly advanced Rishis, who have laid down an incomparable theory applicable for diagnosis and cure of disease of the Triple Entity called Man, Kaya, Vacha and Manas by Medicine, Philosophy and Yoga. Since Ayurveda is based on that theory, the knowledge of allied subjects was cumbrous and caricaturing for a perfect Science like Ayurveda, which was not Empirical but Imperial and Universal in esse and posse, unlike socalled "Medical Science".

The charge of quackery levelled at the door of Ayurveda is equally applicable to Western Medicine which is described by the Homoeopathic experts as "State-Protected Experimental Quackery," and there is no fear that Ayurvedic Practitioners shall be more harmful than Western Practitioners, whose quack squibbles are so well caricatured by G. B. S in his famous "Doctors' Dilemma" and "Doctors' Delusions".

A perfect Science like Ayurveda needs no improvement in the hands of "Hostile Authorities of Western Medicine" but unhampered and generous encouragement by the Government. As to the benefits derived from the introduction and practice of Scientific Medicine (?) into India, the deterioration of physique and depletion of enconomique are mocking at the Indian Nation, and calling halt to exploitation of person and property.

Competent Boards of Indigenous Medicine have incompetently handled qualification and Registration of Ayurvedists in Madras, and "beware of Regulations to strange Ayurveda".

The cheap gibes of charlatanry and Quackery at Ayurvedists are in keeping with the Health Monopolists of Western Medicine, whose Palatial Glass Houses of Blatant Quackery at home and Abroad are not immune from being pelted with the self-same brickbats and stones even by the thinkers of the West. Barbers became Surgeons of the Western Medicine, and chiropudists, the ortheopaedists of the famous London Hospitals, and it is no disparagement to India to have a few of these budding specialists in a large continent like this.

Faith and cheapness of brugs do not form the "Backbone" of "Ayurvedic Medicine in India". Scientific perfection and altruistic prescription are its greatest bulwarks. There need be no fear that Ayurveda would ever be abandoned in this country. No British Trade Union, Corporation, or Association of Doctors could ever change it.

ORIGINAL ARTICLES

CONGRESS PRESIDENT'S OPINION— *
AN UNWARRANTED PRESUMPTION.

By

VIDYA-GURU, DR. R. K. VALVEKAR, B.Sc., M.P.M.S.,

Vice-Principal, Prema Medical College,

Tungabhadra.

The reply of Pandit Jawaharlal Nehru to the request of the students of the Tibbi College refusing to provide for Ayurvedic and Unani Treatment in the Kamala Nehru Memorial Hospital needs more than a passing comment, for the Congress President puts forth his belief that "the Allopathic System of Treatment was better than the indigenous ones" as an all-sufficient and satisfactory reason. The Pandit and the Powers at the back of the Kamala Nehru Memorial Hospital have every right to have and hold their personal opinions.

They may even give full effects to their opinions ignoring to examine deeply their validity or basis. We are not so much concerned here with their personal opinions, or private efforts to carry them out in practice, as with the mischief and misguidance, a public utterance of this sort, coming from a person who occupies the position that commands the love and esteem of the whole Nation, is naturally bound to give rise to, not to mention the unwitting slur cast on the indigenous systems by such inconsiderate remarks.

Obviously for any system of medicine, Western or Eastern, to boast of any superiority over other systems, it must have a basic theory which empraces all the principles of Lise and Health; it must explain and enable us to understand all the departures from the state of health and harmony of body and mind which we call "Disease"; it must have a materia medica and pharmaceutical procedure that squares up with the principles of Theory on one hand and the demands of health and disease on the other; it must have a wide and consistent clinical practice that proves and justifies the truth of its theory, and the lasting good accruing to suffering humanity by following its treatment. Let us take these points one by one and examine which system satisfies more these requisites of a comprehensive and rational system of Medicine, the Western Allopathic one, or the much-maligned indigenous ones.

The basic Theory of any system of medicine to be called basic, must take into account and explain the principles that govern the various activities of the mind and body on the one hand, their relation with each other and their relation with nature on the other hand. It is but within the last decade that the importance of the condition of the mind in determining the health of the body has been studied with any seriousness by allopathy. The credit of proving beyond doubt that in many cases the seat of disease is in the mind, by attacking it where the patient can be cured of his complaint goes to the pioneers of Psycho-Analysis. Psycho-Analysis itself is yet in its infancy in the West, and it is not therefore very surprising to find it wanting in many respects both as regards fundamental diagnosis and treatment. In Ayurveda, the principles governing the mind, the relation between the mind and body which is embosomed in its Law of Psycho-Physical-Parallels, are all explained, and their importance as deterministic factors of great value in Health and Disease is clearly shown before proceeding to describe the gross and perceptible changes occurring in the body. Coming down from the mind to the functional principles which govern the activities of the gross body as a whole, Ayurveda passes on to explain the working of the different organs and tissues. Thus the continuity and rationale of the Ayurvedic Theory are found maintained throughout, starting from the mind, which, fundamentally speaking, is the more important, at least in the case of man, ending with the ultimate changes taking place in the gross body.

Secondly, what about the effect of the change in Nature in the health and disease of man? The effect of the different seasons on different people is different. Then again, diseases of some become worse during a particular period of the day or night or even at a fixed time. We find no mention of these things in Allopathy. All these are dealt with in the chapters on "Riuchary" and "Dinacharya" by Ayurveda. There are many other facts observed at random in the West-for instance, the effects of particular types of music in Therapeutics, the influence of the planets on drugs, etc. But these are all isolated facts, and for want of a comprehensive Theory are practised only here and there in the west, and that too, without fully grasping their Raison-de-etre. Which system of medicine should be considered to have a more basic and allround Theory? The Ayurvedic one, which includes all the causes affecting man, or the Allopathic one that takes into accout only but a few of these to the exclusion of many others? Let competent and openminded judges decide.

Next, we come to the question of materia medica and pharmaceutical procedure. It is an admitted fact that for many diseases like Diabetes, Asthma, Leprosy, Cancer,

etc., the Allopathic Materia Medica has no radical treatment. The success of Ayurvedic preparations in the complete cure of these deep-seated diseases has been noted time and again by both Western and Eastern practitioners of Allopathy. Then again, the purification of all harmful drugs, so that their poisonous effects on the human system shall be reduced to the minimum, is a very important contribution of the pharmaceutical procedure of Ayurveda. Allopathy as yet knows nothing of this important aspect of Medicine. Ayurveda abounds more harmless drugs, than Allopathy. And these grow in plenty almost all over India, and are readily and cheaply available. In the matter of wide range of Medicines, in the matter of therapeutic efficiency, even in the so-called incurable diseases, in the matter of pharmaceutical procedure that ensures freedom from all harmful after-affects, in the matter of these and many more things besides, Allopathy pales into insignificance, however much might glitter its instruments and outward objective show, by the side of Ayurveda and its solid achievements, and that, inspite of all the subtle and open suppression to which its growth and spread has been subjected.

Lastly, we come to the point of clinical practice and evidence, which in the last analysis is the irrevocable judge of the Science, merit or superiority of any system. Even to-day, those who have no good word to say on behalf of Ayurveda or Unani (which are similar in more points than one) still have recourse to them when Allopathy fails them (though they never fail allopathy). Taking the figures of our own Ayurvedic Hospital here, at least 50% of the cases, supposed to be only marking time for the arrival of death, are completely cured. If statistics are taken of other Ayurvedic and Unani Hospitals and Practitioners, I dare say, we shall have very

interesting figures that speak for themselves, and prove to the people, and the doctors, too, which system is superior, Allopathy or the Indigenous ones. There are many things in clinical practice, like the importance to be given to the man apart from his disease, and to the success with which the measures of temporary cure, accessory treatment, etcetera, are conceived. On all these points which are undoubtedly of great importance by the bed-side, Ayurveda can hold its own against any system.

Lastly, a question arises in my mind as to which of the two: Western Allopathy with all its great objective successes and all its equally great and grave defects, or Ayurveda that embosoms all the great synthetic principles of medicine, is preferable. Ayurveda that embraces all the factors that shall secure and maintain perfect health, Ayurveda that holds out successful hopes for all sufferers by virtue of its vast and rich pharmacopeia, Ayurveda that shall free Medical Science of all superstitions, Eastern or Western, Ayurveda that shall enable India to hold its head high in the medical world both in point of basic theory and solid service to Humanity, shall prove a greater and worthy Memorial to the noble soul that departed from us fighting for the freedom and glory of Mother India. Let the Powers at the back of the Kamala Nehru Memorial Hospital decide without prejudice to any system.

Combating Consumption in India Russia and U. S. A.

By

DR. M. R. SAMEY, PH.D., M.D., D.P.H.

HE marvellous advance in medical science made during the last half a century is nowhere better exemplified than in the management of tuberculosis. Less than a century ago, the consumptive case was given whisky and codliveroil and usually a hopeless prognosis, and there was a great fear that good air from open windows would kill To-day the profession and the public alike realize the fallacy of such treatment, and it is a strange commentary upon recent times that the ancients probably all knew of the advantage of fresh air in the disease. rank medicament of oil and its accompaniments are done away with because of their disturbing the digestion. Whisky is less used since accurate scientific tests reveal the fallacy of expecting from it the beneficial action imagined by elders. Fresh air is regarded more and more favourably and is practically agreed upon as a most necessary portion of the treatment of our cases. may be the oretical objections, but the present fact that the tuberculous are now recovering under the fresh air treatment, whereas they formerly died, brushes aside at once all objections to the reasonable and rational employment of fresh air in treating this disease. Naturally there have been enthusiasts who have overdone the fresh air treatment and advised risky procedures for infants and aged people, but the general procedure is so thoroughly justified in the practice of both the general practitioner and the attendants at state and private institutions that we feel justified in saying that fresh air in tuberculosis is no longer a debatable proposition.

The realization of the fact that a large proportion of tuberculosis cases can and do recover has led to a great change in the attitude of the medical man toward this disease. When consumption was regarded as incurable, the doctor shrank from telling his patient or even admitting to himself the unwelcome diagnosis; whereas we now seek to discover the presence of the disease as early as possible, since the earlier the recognition, the more probable the cure. Our profession has caused these changes in the general attitude toward the disease. As with smallpox, cholera, malaria, yellow fever and many other diseases that were very prevalent, but are now under control, so the physician has taken a new and more optimistic view as regards tuberculosis, and the public have come to know that this destroyer will soon be listed among the diseases under our control giving a lie to the common saying :-

"The Great White Plague claims thousands for its own.
The Great Black Plague likewise, Man hath sown;
And wife and child must reap in bitter grain:
Suffer in silence or with Anguish Moan."

Fresh air, good food, abundant rest, and an upright and well-regulated life are the factors in the cure of this disease when curable and to restrain its ravages in cases too far advanced to be susceptible of absolute cure. But no matter how advanced the disease, these means added to judicious medication will render far more comfortable the erstwhile hopeless and depressed sufferer. I have referred to fresh air, but wish to add that proper clothing is necessary. In high altitudes, the element of cold adds one good feature and one bad one. The good one is that the atmosphere is more condensed, in cold weather, and it is estimated that there is one seventh more oxyzen to

a given amount of air in winter than is found in summer. This helps to warm the body and maintain proper tissue combustion and elimination. It is a matter well-recognized that the tuberculosis patient must be warmly clad in winter or in a cold climate. The bad feature in cold weather is that an extra amount of stress is imposed upon the body to keep up a proper temperature. This can be overcome largely by a proper apparel and dietary directed to the production of boby heat. It must be admitted, however, that aged persons, those unaccustomed to a cold climate and certain advanced cases all do better in temperate climate, but not a tropical one.

New York State has a multiplication of resorts where the tuberculous may secure skilful treatment. It has excellent systems of dispensaries, day camps and sanatoria accomplishing a very effective work in which it separates the incipient, the moderately advanced and the seriously advanced cases, and the cases are promoted or demoted as their several degrees of development may render necessary. The State Hospital for the treatment of incipient cases of pulmonary tuberculosis is situated at Ray Brook, near Sarnac Lake at an elevation of sixteen hundred and twenty five feet. It has one hundred and fifty beds and is designed for the poor classes unlike in India.

The incidence of tuberculosis in India is of a magnitude that should stagger all the ratiocinations of medical Relief measure devisable by any responsible Government of the country and yet there are provided only 1000 beds in all India for six million tuberculosis patients. Let us compare this with what the maligned communist Soviet is doing by way of Anti-Tuberculosis campaign during the eighteen years of its existence. At the beginning of January, 1932, Russia in Europe alone had 365 Tuberculosis Nursing Homes with 10,500 beds in addition with an

accommodation for about 28, 000 beds. In 1919 there were only 4 Nursing Homes for Tuberculosis. In 1921 the number was rssied to 15, in 1923 to 56, in 1925 to 130, in 1928 to 291 and 1931 to 365. Correspondingly the number of medical specialists in Tuberculosis also increased in this part of the Soviet union alone to 2000. The other Republics or Autonomous States in the Soviet union have also been active and made considerable progress in this direction. Urania thus for instance has 200 Nursing Homes and more than 2000 beds in isolated houses. autonomous State Ushckistan between 1921 and 1930 raised 14 Nursing centres for tuberculosis with nearly 500 beds. Most of these institutions are fitted with complete and up-to-date late scientific instruments necessary and where the outfit is not complete, it is planned to remove the deficiency within a period of a year and a half with equipments made in the Soviet union. Arrangements have also been made and plans drawn out to open Nursing Homes in a number of new places, especially where in connection with the industrial development in formerly practically uninhabited regions new towns with population from 30,000 to 100,000 have risen. The treatment is free of charges, expenses being borne by the Soviet Insurance office or the factory, or the collectives. The death rate from tuberculosis has already greatly fallen on an average in the towns of the Soviet union by 30 to 35 p. c. in the course of the last five years.

Besides the cure stations of various kinds, 17 Tuber-culosis Research Institutions have been opened, where also Nurses and specialists are trained. The second five-year pian, it is stated, has a large programme for the construction of a number of new Tuberculosis Stations, particularly in the areas of heavy Industry and agricultural collectives.

Compared with the vigorous campaign envisaged by

the soviet union to combat Tuberculosis, the notorious lethargy of India is quite patent to the most unthinking passer-by, in so much as not a whit of serious thought has been bestowed on the problem. Political phantasmagoria has taken possession of the minds of the intelligentsia of the country, and physical misfits are left to chew their own cuds of the Reforms ahead, and Health and Happiness to dawn in its wake in Federation or confederation with Political Panaceas for Indian ills.

Great Indian leaders are counting the beads of communalism and raked up a hornets' nest of controversy on acceptance of office under the riddled Regime to come. The religious susceptibilities of the people are alike exploited by the Rulers and the Leaders to divert the popular imagination from intimate problems of economic and physical salvation of the country, and everybody who is anybody, burks and shirks the responsibility of doing abiding constructive work for the alleviation of human suffering and robust nation-building.

In the helter-skelter or hair-splitting political and social controversies raked up in the country, solid work is at a discount, and rattling and prattling in and out of pompous platforms and parliaments is the pet occupation of politicians.

We in India are drifting aimlessly, and in that sense we are entirely disarmed. It is said that three things cannot be disarmed in this world, viz:—Science, Industry and Human Purpose. We have no Science, No Industry, No Human Purpose Hence we are disarmed to the fullest extent. It is a marvel of achievement indeed to the rulers and the ruled alike. It is the result of the century Plan. Not a quinquenniel or decennial plan.

"The moving fingers write and having writ No aimless Indian can change it Pining in plenty India wanes And Britain waxes strong."

THE TRIDOSH THEORY OF AYURVEDA.

By

Dr. H. N CHATTERJEE, M. A.,

Calcutta.

The ancient Rishis of India hold that there is a very close and intimate connection between the external world and the interna! world in the shape of the human body. Like the external world the human body is composed of five elements, viz., earth, water, heat, air and ether and is a small world in itself. These elements lie at the root of the external and internal world. are the fundamental principles of creation, production and destruction of the universe. All earthly beings are born of five elements. They live on five elements, grow in five elements and melt in five elements of the external world at the time of death. Of the five elements of the external world viz., earth, water, heat, air and ether, the three i. e., air, heat and water are important, They are equivalent to Vayu (air), Pitta (heat) and Kapha (water) in the human system. The external air is equal to internal Vayu, the external heat is equal to the internal Pitta and the external water is equal to the internal Kapha. Man is equal to the external world. Any change in the elementary condition of the external world has its corresponding change in the human organism. There is an oneness of feeling between the external world and the internal world of human organism. And it is upon this oneness that the Tridosha Theory of Ayurveda is based.

VAYU (AIR)

According to the basic principles of Ayurveda, the Vayu (Air), the Pitta (Heat), and the Kapha (Water) are called the three Doshas. They are called the Doshas as they serve to derange Dhatu and Mala of the human system. They are called Dhatu in as much as they serve to protect the body. Vayu (Air), Pitta (Heat) and Kapha (Water) are the primary factors in the constitution of the human body. In their normal order, these three fundamental principles occupy the lower, middle and upper parts of the

human body and maintain its integrity. The body is supported by these three fundamental principles in the same way as a dwelling house is supported by the three pillars.

Of these three fundamental principles, Vayu (Air) is the most important. This is the vital force of the human body. present everywhere in the human system. It is self-begotten in its origin, and is said to be identical with the divine energy of God. It is unconditional, absolute and all pervading in its nature. It is the life-force of all animated beings. It is the cause of origin, growth and destruction of all beings. It is invisible, but its works are manifest. It is light, cold, dry, mobile and piercing. always adopts a transverse course. It is known by the two attributes of sound and touch. It possesses much of the quality Rajagoona. Its powers are inconceivable. It is the only propeller of the other Doshas of the human system. It is very prompt in its action; and passess through the whole organism in rapid currents. It is located mainly in the Intestine and the Rectum. It lies at the root of all diseases and is the king of all kinds of ailments.

THE ACTIONS OF VAYU (AIR) IN ITS NORMAL STATE:—

In its normal state Vayu (Air) occupies the Basti, Malasaya, thighs, Katidesah, the two feet and the bones. But it is specially located in the Malasaya. In its undisturbed coddition, Vayu (Air) maintains a state of equilibrium between the different Doshas and Dhatus. It enables all the different organs of the body to discharge their functions properly. It is by the help of Vayu (Air) that we are able to see, hear, smell, taste, touch, digest, breathe and answer the calls of nature. It is Vayu (Air) that takes out the child from the womb. In short, it is Vayu (Air) that makes us do all that we do in our healthy state of life.

CLASSIFICATIONS OF VAYU (AIR) INTO FIVE DIFFERENT SUB-HEADS:—

Vayu (Air) is classified into five different sibu heads in accordance with the difference in its functions and locations, as the Prana, Udana, Vyana, Samana, and Apana These five kinds of

Vayu (Air) are located in the different parts of the human body and serve to maintain its integrity.

THE PRANA VAYU (AIR):—The Prana Vayu (Air) is located in the cavity of the mouth. It enables the food that is taken to enter into the cavity of the stomach. It protects the body from destruction. It also occupies the regions of the heart and protects the life. In its deranged condition, the Prana Vayu (Air) gives rise to Hiccup, Asthma and other diseases of this type.

THE UDANA VAYU (AIR):—The *Udana Vayu* (Air) occupies the upper part of the human body. It is specially located in the throat. It is the maker of speech, song, etc. It produces the diseases belonging to the regions lying above the clavicles in its deranged condition.

THE SAMANA VAYU (AIR):—The Samana Vayu (Air) resides in the stomach and in the region of the Intestines. It digests the food materials with the help of the Agni (Digestive heat) and separates the stool and urine from the essence of food materials. In its deranged condition it produces Dysentery, Diarrhoea, Tumour and other diseases belonging to the lower abdomen.

THE VYANA VAYU (AIR):—It courses through all parts of the human organism. It sends the Rasa (the juice that comes out of the digested food-materials) all through the body and causes the outflow of blood and perspiration. It also performs the function of the five kinds of muscular movements. In its aggravated condition it produces diseases affecting the whole of the human body.

THE APANA VAYU (AIR):—The Vayu that occupies the lower region of the intestines is called the Apana Vayu (Air). It forces down the fœtus, urine, stool, semen and menstrual discharges. In its aggravated condition, it produces diseases belonging to the urinary bladder and the large intestine. A deranged condition of both the Vyana Vayu and the Apana Vayu produces Prameha and other diseases of the seminal fluid. If all the five different kinds of Vayu (Air) as stated above get deranged simultaneously, they will surely bring about a speedy termination of the body.

THE TIME FOR THE DERANGEMENT OF VAYU (AIR):—Vayu is specially deranged in winter, in a cloudy weather, in storm,

in rains, in the afternoon, in the last part of the night and after the digestion of food.

REASONS FOR THE AGGRAVATION OF VAYU (AIR):—Vayu is deranged by such practices as wrestling with a wrestler of superior strength, violent exercises, excessive sexual intercourse, excessive study, fall from a high place, running, striking of blows, leaping over a ditch, swimming, keeping of late hours at night, carrying of heavy loads, excessive riding, walking a very long distance and taking of food made of pungent, astringent, bitter, light, cold and parched articles. Diets made of dry vegetables, dry meat, rice and paddy such as Vaddalaka, Karadusha, Shyamaka, Nivara, Mudga, Masura, Adhaki, Harenu, Kalaya and Nishpava lead to derange the Vayu (Air) of the human body. Vayu (Air) is also aggravated by such factors as overeating, fasting, irregular eating suppression of wind, urine, tears, stools, semen, vomiting and sneezing.

DISEASES BROUGHT ABOUT BY THE AGGRAVATED CONDITION OF VAYU (AIR):—

- (I) If the Vayu (Air) is aggravated in the stomach, it produces (a) Vomiting, (b) Vertigo, (c) Epileptic fits, (d) thirst, (e) pain in the sides and about the region of the heart.
- (2) In the Intestines the deranged Vayu (Air) produces (a) a rumbling sound, (b) an acute pain in the region of the umbilicus, (c) Strangury, (d) Intussuseption, (e) Constipation, (f) and pain in the region of Coccyx.
- (3) If the deranged Vayu (Air) occupies the sense organs such as the ear, nose, eyes etc., it deprives them of their respective faculties, such as hearing, smelling and seeing.
- (4) In the skin the deranged Vayu (Air) gives rise to a discolouring of the complexion of the skin, (b) twitching in the skin, (c) roughness, (d) An æsthesia, (e) piercing pain in the skin, (f) and Cracks and Fissures in the skin.
- (5) If the aggravated Vayu (Air) is mixed with the blood it produces ulcers.

- (6) In the flesh the deranged Vayu (Air) gives rise to tumour attended with pain.
- (7) The deranged Vayu (Air) produces tumour not attended with any kind of pain or ulcer, if it is mixed with the fat.
- (8) In the Veins, it produces a painful contraction and swelling.
- (9) In a ligament, the deranged Vayu (Air) gives rise to (a) anæsthesia, (b) palsy, (c) piercing pain and (d) convulsion.
- (10) In the Joint, the deranged Vayu (Air) robs it of its power of contraction and gives rise to a painful swelling.
- (II) In the bones, it gives rise to a wasting and cracking of the bones attended with bone-ache
- (12) In the marrow, the deranged Vayu (Air) tends to dry it up and gives rise to a pain extending over the whole body. And this pain is scarcely alleviated.
- (13) If the aggravated Vayu (Air) takes possession of the semen, it tends to stop the flow of semen, it causes excessive emission of semen and it makes the semen defective
- (14) If the deranged Vayu (Air) takes passession of the whole of the human system, it produces paralysis and complete nervous break-down.
- (15) When the aggravated Vayu (Air) takes possession of the whole of the human organism, it also produces convulsion, swelling and pain.
- The aggravated Vayu (Air) goes to the natural seats of Pitta and Kapha and gives rise to such diseases as are peculiar to them.
- (17) If Vayu (Air) is aggravated in its own place, it gives rise to various diseases due to its influence. But if it is aggravated in the seat of Pitta (heat) in combination with it, it produces a burning sensation, heat, and loss of consciousness.
 - (18 If the deranged Vayu (Air) is mixed with the Kapha

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(water) in its own seat, it gives rise to coldness, swelling and heaviness of the part.

- (19) If the deranged Vayu (Air) is mixed with the blood, it gives rise to a pricking pain which is not capable of bearing any touch, complete anæsthesia, and all other diseases brought about by the aggravated condition of Pitta (Heat).
- (20) If the *Prana Vayu* is surcharged with *Pitta* (Heat), it produces loss of consciousness, absentmindedness, pain in the body, burning sensation, and vomiting out of undigested food.
- (21) If the *Udana Vayu* (Air) is surcharged with *Pitta*, it produces loss of consciousness, burning sensation inside and loss of strength.
- (22) If the Vyana Vayu is surcharged with Pitta, it produces a burning sensation both in the outside and in the inside of the body, a state of tiredness, and jerking in the limbs.
- (23) If the Samana Vayu is surcharged with Pitta it procuces such symptoms as excessive perspiration, loss of digestive heat, thirst and Epileptic fits.
- (24) If the Apana Vayu is surcharged with Pitta, it produces a burning sensation, yellowish stool, excess of heat, a profuse Menorrhagia and a pain in the private parts of the body.
- (25) If the *Prana Vayu* is surcharged with *Kapha*. it produces such symptoms as lethargy, langour, tastelessness, vomiting, spitting out of phlegm again and again, sneezing, eructation and difficulty in breathing.
- (26) If the *Udana Vayu* is surcharged with *Kapha*, it produces heavines, tastelessness, horrseness, loss of strength and discolouring of the body.
- (27) If Vyana Vayu is surcharged with Kapha, it gives rise to pain in the joints and bones, speechlessness, heaviness of the limbs, and incapability of movement.

- (28) If the Samana Vayu is surcharged with Kapha, it produces indigestion, excess of phlegm, stool and urine and want of perspiration.
- (29) If the Apana Vayu is surcharged with Kapha, it produces loose stool mixed with mucus.
- (30) If the Vyana Vayu is surcharged with the Prana Vayu, it gives rise to a sense of vacancy in the sense-organs, loss of memory and strength.
- (31) If the *Prana Vayu* is surcharged with *Vyana Vayu*, it produces excess of perspiration, shivering sensation, fissures of the skin and anæsthesia.
- (32) If the Samana Vayu is surcharged with the Prana Vayu, it produces lethargy and interrupted speech.
- (33) If the Apana Vayu is possessed with the Samana Vayu, it produces chronic Diarrhæa, pain in the sides and swelling in the stomach.
- (34) If the *Udana Vayu* is saturated with the *Prana Vayu*, it produces headache, cough, difficulty in breathing, heart disease, and dryness of the mout h.
- (35) If the Prana Vayu is saturated with the Udana Vayu,, it produces nervous break down, langour, loss of strength, body heat and beauty.
- (36) If the Apana Vayu, is saturated with the Prana Vayu which has got an upward movement, it produces Vomiting and Asthma.
- (37) If the *Prana Vayu*, in the course of its upward movement is mixed with the *Apana Vayu*, it produces fainting fit, indigestion and diarrhea.
- (38) If the Apana Vayu is surcharged with the Vyana Vayu, it gives rise to accumulation of wind in the stomach, Intussusception, Tumor and a piercing pain

- (39) If the Vyana Vayu is surcharged with the Appana Vayu, it causes the urine and stool to come out profusely.
- (40) If the Vyana Vayu is saturated with the Samana Vayu,
 it gives rise to loss of consciousness, langor, delirium, loss of semen, strength and digestive heat.
 - (41) If the Vyana Vayu is surcharged with the Udana Vayu, it produces perspiration, langor, indigestion and disinclination for work.

THE NATURE OF SAMA VAYU (AIR MIXED WITH MUCUS)

When the Vayu is mixed up with mucus, it produces such symptoms as drowiness, langor, inactivity, heaviness, loss of appetite, indigestion, coldness, swelling of limbs, liking for dry and pungent things, difficulty in passing out urine and sound, and pain in the stomach. It is aggravated during the day and night, in a cold weather and after taking cold drink.

THE NATURE OF NIRAMA VAYU (AIR UNMIXED WITH MUCUS)

The Vayu, which is not mixed with mucus, is clear and dry. It does not obstruct the coming out of stool and urine and causes no pain.

THE ACCUMULATION AND AGGRAVATION OF VAYU ACCORDING TO THE CHANGE OF SEASON:—

In summer, men perspire copiously on account of the excess of heat, and as a result of heat their body becomes dry and rough. Plants and vegetables also dry up in summer and lose much of their juicy portion. They become more or less dry and rough Being extremely heated by the rays of the sun, water also becomes light. As the people take all these rough and dry things, Vayu is accumulated in their system. And just after the setting in of the rains, the accumulated wind is aggravated and

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gives sise to diseases peculiar to its influence. The aggravated Vayu is naturally pacified in autumn.

EXPANSION OF THE DOSHAS (VAYU, PITTA AND KAPHA.):-

Pitta and Kapha have no movement in the human organism. It is the aggravated Vayu that makes them move from their respective seats. Vayu, when aggravated in the system, spreads all over the body through the bleod. The aggravated and expanded Vayu deviates from its right course and produces a swelling of the abdomen and causes a rumbling sound in the intestine. The deranged Vayu, in the course of its expansion, occupies some specific seat of Pitta and puts it out of order. The Pitta, thus deranged by the influence of Vayu, gives rise to heat, a burning pain in the affected part as well as a sensation of radiation of heat. Being thus agitated and expanded by Vayu, Pitta leaves its own seat and produces various kinds of ailments in the human body. The Kapha is similarly aggravated and expanded by Vayu and gives rise to aversion to food, indigestion, vomiting and drowsiness of the body. When the Vayu aggravates and expands Pitta and Kapha in their respective seats, the diseases produced by such aggravation and expansion should be considered as those of Pitta and Kapha.

INCARCERATION OF THE DOSHAS IN THE HUMAN ORGANISM:--

The aggravated and expanded *Doshas* get themselves located in the different parts of the human body and give rise to various diseases.

- (1) If the *Doshas* enter the abdomen, they produce Tumor, Abscess, Dropsy, Indigestion, Intussusception, Cholera and Dysentery.
- (2) In the bladder, they produce Uzethral Discharges, Stone, Stricture, and various diseases affecting the bladder as well as urine.
- (3) In the penis, they produce Syphilis, Phymosis and local inflammation.

- (4) In the region of the anus, the expanded and aggravated Doshas (Vayu, Pitta and Kapha) produce Fistula in Anus, Piles and other growths of the locality.
 - (5) In the Scrotum, they give rise to Hydrocele.
- (6) In case of their occupation of the upper region of the organism, they produce diseases peculiar to eyes, nose, ears, mouth and head.
- (7) When they occupy the flesh, skin and blood they produce Leprosy, Erysipelas and various other kinds of skin diseases.
- (8) When restricted to fat, they produce Aneurism, Scrofula, Tumor, Goitre, and inflammation of the eyes.
- (9) Confined to the legs, they produce Elephantiasis, Batrakta (a kind of Leprosy), Batkantaka etc.
- (10) If the *Doshas* occupy the whole of the organism, they produce Paralysis, fevers, Consumption. Anæmia and other diseases pertaining to the whole of the organism.

THE NAMES OF EIGHTY DIFFERENT KINDS OF DISEASES BROUGHT ABOUT BY THE AGGRA-VATED CONDITION OF VAYU (AIR):—

(1) Cracking of nails, (2) Boils on the legs, (3) Pain in the legs, (4) Fracture in the legs, (5) Anæsthesia in the legs, (6) Paralysis of the legs, (7) Pain in the Ankle, (8) Pain in the soles, (9) Sciatica, (10) Pain in the knee, (11) Fracture in the knee, (12) Paraplegia, (13) Carbuncle. (14) Lameness, (15) Prolapsus Ani, (16) Piles, (17) Pruritis Scrotal, (18) Phymosis, (19) Intussusception, (20) Pain in the thighs, (21) Paralysis of the feet, (22) Dwarfishness, (23) Pain in the lower part of the spine, (24) Bubo, (26) Pain in the sides, (26) Accumulation of wind in the stomach, (27) Palpitation of the heart, (28) Contraction of the chest, (29) Pain in the

chest, (30) Absorption of the arms, (34) Lock-Jaw, (32) Wry neck, (33) Pain in the shoulder, (34) Pain in the lips. (35) Pain in the eyes, (36) Pain in the teeth, (37) Looseness of the teeth, (38) Dumbness, (39) Nasal voice, (40) Indistinct voice, (41) Speechlessness, (42) Astringent taste of the mouth, (43) Dryness of the mouth, (44) Otitis, (45) Hard of hearing, (46) Capability to hear words spoken loudly, •(47) Obstruction of the passage, (48) Contraction of the passage, (49) Cataract, (50) Pain on the head, (51) Facial Paralysis, (52) Paralysis of one side, (53) Paralysis of the whole body, (54) Convulsion, (55) A feeling of tiredness even when there is no exertion, (56) Giddiness, (57) Shivering, (58) Yawning, (59) Hiccup, (60) Moroseness, (61) Delirium, (62) Lassitude, (63) Roughness, (64) Discolouring of the limbs, (65) Sleeplessness, (66) Epilepsy, (67) Ocular diseases, (68) Diseases of the eye-brow, (69) Pain in the fore-head, (70) Cracks on the head, (71) Pain on the lower part of the fore-head, (72) Headache, (73) Unmindfulness, Forgetfulness, (75) Fissures on the lips, (76) Pain in the Rectum, (77) Piercing sensation in the chest, (78) Hernia, (79) Crookedness ef the Penis, (80) Hysteria.

ACTION OF THE AGGRAVATED VAYU (AIR) :-

The aggravated Vayu (Air) causes an accumulation of wind in the stomach and in the intestines, inactivity of the body, roughness and fissures of the skin, piercing and excruciating pain all over the body, shivering sensation in the body, swelling all over the body, drowsiness, tiredness, delirium, hearing of peculiar sound in the ear, shortness of sight, dancing of the limbs, vexation, restlessness, yawning, dryness of the limbs, convulsion, giddiness. excessive thirst, sleeplessness, strangury, Intussusception, and a discolouring of the limbs.

THE CONDITION OF HUMAN SYSTEM IN THE CASE OF THE DECREASE OF VAYU (AIR).—

The loss of Vayu (Air) produces inactivity, shortness of speech uneasiness, melancholia and a sort of dull drowsiness all over the body. In the case of the excess of Vayu (Air), roughness of the

limbs, hankering after hot drink, sleeplessness, decrease of strength and hardness of stool, emaciation, discolouring of the skin, dancing of the limbs are the general results.

THE MEANS OF THE PACIFICATION OF VAYU (AIR):—

The aggravated Vayu (Air) is pacified by the adoption of such measures as the taking of hot, sweet, sour and saline things, besmearing of the limbs with oil, taking of oil, ghee, rich food, wine, juice of meat, slight purgation, sponging and snuff. The aggravated Vayu (Air) is generally alleviated in autumn. Sunbath and sound sleep also alleviate the aggravated Vayu (Air). The taking of Basti (Enema) is the best means of alleviating the aggravated Vayu (Air).

The temperament of a man having predominance of Vayu (Air) in the system :—

The man, who has got Vayu (Air) in his system in a predominant degree, is wakeful, averse to cold and a lover of music. There are cracks and fissures on the soles of his feet and on the palms of his hands. His beard, moustache, finger nails and hair are rough and grisly. He is a man of very hot temper and has the habit of biting his finger nails and grinding his teeth. He is impatient and unsteady in his friendship. His body is marked with prominent veins. He is fond of talking much. He walks fast and is given to too much walking. He is unsteady in his sleep. He is always vascillating in his temperament. He is capable of making very few friends and indulges in incoherent talks. He fails to save much money, and some of the traits of his character are very much like those of a goat, jackal, hare, mouse, camel, dog, vulture, crow and an ass.

ASCERTAINMENT 'OF INDIVIDUAL TEMPERAMENT:

Man is born of the combination of semen and menstrual discharge. The existence of the Doshas (Vayu, Pitta and Kapha) in the human system corresponds to those in the semen and

menstrual discharge at the time of birth. If there is excess of Vayu in semen and menstrual discharge at the time of birth, we meet with a temperament in which there is a predominance of Vayu. In the case of excess of Pitta at that time, we meet with a temperament in which there is a predominance of Pitta. Similarly, we meet with a temperament, in which there is an excess of Kapha. Thus we find the reason for difference in the cases of temperaments of different persons.

CHAPTER II

PITTA (HEAT)

According to the fundamental principles of Ayurveda, Pitta is identical with the external fire. In the human organism, there is no heat excepting Pitta, in as much as it possesses all the characteristics of the external fire, such as burning, boiling and heating. In the human system, Pitta (Heat) produces the internal heat necessary to maintain its integrity. Whenever there is a deficiency of Pitta (Heat) in the human organism, it is out of order. And this defect is sought to be remedied by the application of such medicines and substances as are indentical with the external fire. Whenever there is an axcess of Pitta (Heat) in the human system, it is also out of order. And this defect is sought to be remedied by the application of such medicines and substances as are capable of pacifying the aggravated Pitta (Heat). Moreover, an increase or decrease of the external fire produces a simultaneous increase or decrease in the internal heat of the human organism. Thus we see that the Pitta of the human body is equal to the heat of the world out-side.

CLASSIFICATION OF PITTA INTO FIVE DIFFERENT SUB-HEADS:—Like the bodily Vayu (Air), Pitta (Heat) is divided into five different kinds, such as Pachaka, Ranjaka, Sadhaka, Alochaka and Bhrajaka.

THE PACHAKA PITTA (HEAT):—The Pachaka Pitta resides in the stomach and the intestines. It digests the food taken by a

person and purges off the residue in the form of urine and stool. It helps the other four kinds of *Pitta* by its original heat-giving power.

THE RANJAKA PITTA (HEAT):—It lives in the liver and the spleen. The main function of it consists in imparting red-coloration to the white Rasadhatu.

THE SADHAKA PITTA (HEAT):—The Sadhaka Pitta is located in the heart. The main function of this Pitta (Heat) consists in the realisation of one's desires.

THE ALOCHAKA PITTA (HEAT):—The Alochaka Pitta is seated in the eyes. Its function consists in catching the image of any external object.

THE BHRAJAKA PITTA (HEAT):—This is located in the skin. Its function consists in absorbing the lubricating substances that are applied on the skin.

THE NATURE OF PITTA (HEAT) IN ITS NORMAL CONDITION:—In its normal condition, *Pitta* is sharp, liquid and of blue and yellowish colour. It is hot and emits a putrified smell. It has got a pungent taste and this is transformed into an acid one when the normal *Pitta* is aggravated.

THE LOCATION OF PITTA (HEAT) IN ITS NORMAL STATE:— In its normal state, the *Pitta* resides in *Sweda* (perspiration), lymph-chyle, blood, saliva and the stomach. But it is specially located in the stomach.

ACTIONS OF PITTA (HEAT) IN ITS NORMAL STATE,—In its normal state the ·Pitta (Heat) is the giver of sight, beauty of the body and cheerfulness of mind. It produces heat, thirst, hunger and digests the food materials. It is the giver of merit.

REASONS FOR THE AGGRAVATIONS OF PITTA (HEAT) The Pitta (Heat) is deranged by anger, grief, fear,

fasting, sexual intercourse, the taking of food consisting of pungent, acid, saline, keen, hot, light and fried substances. The taking of sesamum oil, sesamum paste, kulattha pulse, mustard seeds, linseed, fish, flesh of goat, mutton, curd, buttermilk, posset, different kinds of wine, sour-fruits and curd mixed with oil aggravates the bodily Pitta (Heat), as also excessive exposure to the sun causes an aggravation of Pitta (Heat).

THE TIME OF THE AGGRAVATION OF PITTA (HEAT):—The *Pitta* is naturally aggravated in summer, in autumn, at noon, at mid-night, during the period of digestion and by the taking of hot substances.

ACTIONS OF PITTA IN ITS AGGRAVATED CONDITION:—The aggravated *Pitta* (Heat) produces such symptoms as boils, acidity, eructation, delirium, perspiration, fainting fit, unmindfulness, thirst, loss of appetite; insensibility, burning, sensation and a yellow colouring all over the body. It also produces a bad smell from the body, a piercing pain in the body, a rise in the temperature of the body, and a feeling of satiety even when no meal is taken. It causes the boils to suppurate and produces a pungent, sour and bitter taste in the mouth.

THE NATURE OF THE HUMAN ORGANISM IN THE CASE OF THE DEFICIENCY OF PITTA (HEAT):—With the deficiency of Pitta (Heat) in the human organism, the digestive heat and the beauty of the body gradually wane. But if the Pitta (Heat) is increased in the human organism, it gives rise to such symptoms as weakness of the sense-organs, a liking for cold drink, sleeplessness, fainting fits, loss of manhood and a yellowish colouring of the stool, urine, eyes and the body.

THE NATURE OF PITTA (HEAT) MIXED WITH MUCUS:—If the bodily Pitta (Heat) is weak in the human system, the Rasadhatu produced out of the food consumed is not properly digested. The undigested Rasa is called Ama-Rasa (Mucus). When Vayu (Air), Pitta (Heat) and Kapha (Water) are vitiated by this Ama-Rasa, they are called Sama-Vayu, Sama-Pitta and Sama-Kapha. Like Vayu, Pitta and Kapha, Ama-Rasa (Mucus) vitiates blood and flesh.

THE PREVALENCE OF MUCUS GIVES RISE TO THE FOELOWING SYMPTOMS:—(1) Lethargy, weakness, indiges tion, heaviness of the body, an increase of wind in the system, a tendency to spit out again and again, coming out of loose stool, dislike for meals and a feeling of tiredness. If the Pitta (Heat) is mixed with mucus, it produces a bad smell from the body and causes an acid taste in the mouth. It also produces a burning sensation in the throat and the heart. The colour of Sama-Pitta (Pitta mixed with mucus) is green and its taste is sour. It is steady and solid and does not easily come out of the body. It is heavy and causes a belching, full of acidity. The Pitta (Heat) which is not mixed with mucus is slightly yellowish, or coppercoloured, very hot, bitter in taste, unsteady and liquid. The Pitta of this type is a giver of digestive power, appetite and strength.

THE TIME OF ACCUMULATION, AGGRAVATION AND ALLEVIATION OF PITTA:—The Pitta (Heat) is accumulated in the rainy season on account of the loss of the digestive heat in the human system. It is aggravated in Autumn and produces many diseases due to its influence. But it is naturally alleviated in the dewy season and the diseases brought about by its influence gradually disappear. Pitta (Heat) is naturally accumulated in the evening (after the setting of the sun), aggravated in the midnight and alleviated in the last part of the night.

THE DERANGED PITTA (HEAT) GIVES RISE TO THE FOLLOWING FORTY DIFFERENT KINDS OF AIL-MENTS:—(I) A feeling of heat as if rising from one's side, (2) A little burning inside, (3) A burning sensation all over the body, (4) The coming out of a very strong burning sensation from the eyes, (5) Stimulating putrified gastric gas, (6) Eructation of the acidified food, (7) Semi-digestion, (8) Internal combustion, (9) Burning in a particular limb, (10) Excess of heat, (11) Excess of perspiration, (12) The coming out of a smell from the body, (13) Fissures of the body, (14) Accumulation of dirty matter in the blood, (15) Accumulation of dirty matter in the flesh, (16) Burning of the skin, (17) Fissures of the dermis, (18) Fissures of the skin, (19) Urticaria, (20)

Red Foils, (21) Appearance of dise on the skin, (22) Hæmatemesis, (23) Jauncice, (24) Yellowishress, (25) Appearance of blackish pimples on the skin, (26) Painful boils of blackish colour on the sides, shoulders, and the armpit, (27) Chlorosis, (28) hitter taste in the mouth, (29) Bloodish taste in the mouth, (30) Putrified taste in the mouth, (31) Excessive thirst, (32) A feeling of hunger lasting always, (33) Ulcer in the mouth, (34) Ulcer in the throat, (35) Ulcer in the eyes, (36) Ulcer in the Rectum, (37) Ulcer in the Penis, (38) Hæmorrhage, (39) Dusky sight, (40) Yellowish colour of the eyes, urine and stool

MEANS THE PACIFICATION OF THE OF AGGRAVATED PITTA (HEAT):-The aggravated Pitta (Heat) is pacified by such measures as the taking of food and drink consisting of sweet, bitter, cold and astringent substances, smelling of cold and sweet scented things, wearing of jewels. besmearing of unguents made of camphor, sandal and roots of Usira, hearing of sweet songs, enjoying of the rays of the moon, exposure to cold wind, conversation with a dear friend, wife and baby, living in a forest, on the embankment of a tank and inside a house moistened with cold water and taking of Ghee and milk. Of all the practices mentioned above for the pacification of the aggravated Pitta (Heat), the use of purgation is the best.

THE TEMPERAMENT OF A MAN HAVING PITTA IN A PREDOMINANT DEGREE IN HIS SYSTEM:—The Man who has got Pitta (Heat) in his system, in a predominant degree, perspires profusely with a bad smell. The limbs of his body are loose and yellowish in colour His finger-nails, eyes, palate, tongue lips, soles and palms are copper-coloured He eats much and looks ugly on account of his baldness, wrinkles and grey hairs. He cannot bear warmth and has got an irritable temper. But his anger does not last long. He is a man of moderate strength, and lives up to a good middle age. Such a man is intelligent and loves to interrupt others at the time of conversation. He is skilful and spirited and irresistible in a congress. He is a very good speaker and always speaks out what he thinks to be right

and proper. In his sleep, he dreams of meteors, lightning flashes, fire, Nageshvra, Palasa and Karni kara plants. He never bends in fear. He is cruel to the disobedient and kind to the suppliant. He is always afflicted with the diseases of the mouth. Some of the traits of his character resemble those of a Gandharva, Yaksha, cat, monkey, tiger, snake, owl, bear and a mongoose.

CHAPTER III

KAPHA (WATER).

We have already said that the external water is called the internal Kapha (Water). Water is as important an element in the constitution of the human organism as the heat. The Kapha (Water) supplies the body with moisture and the Pitta with the heat. And the Vayu distributes the heat and moisture over the whole organism and maintains its integrity. The Kapha (Water) lubricates the interior joints of the body and adds to its gloss. It contributes greatly to the fermation of healthy granules in the sores Kapha increases the size of the body. It makes fresh tissues and brings about a pleasant sensation to the body. It adds to the strength of the body and increases the firmness of its limbs. It imparts mildness, stability and heaviness to the body, and is also the maker of such qualities as forgiveness, patience and want of covetousness.

THE SEATS OF KAPHA (WATER) IN THE HUMAN ORGANISM:—
Kapha (Water) is mainly located in the chest. The other seats
of it are the stomach, head. throat, joints of the body and fat.

(Continued)

CORRESPONDENCE.

By Kashiram Kalidas Vaidya,
AHMEDABAD.

To

THE EDITOR,

JOURNAL OF AYURVEDA,

CALCUTTA.

Dear Sir,

With reference to your letter dated 16th August, 1936, I am glad to know that I will be helped by you in every way regarding the solution of my doubts about some Ayurvedic things.

2. I have been sending my doubts herewith and have already sent a presidential address at Benares by Pranacharya Narayanshanker Devshanker, wherein I have marked some sentences and on the very pages I have written my doubts. However, to facilitate your understanding about my doubts, I have been quoting the number, but you shall have to find out the sentences from the Presidental address,

Reference Page.	Doubt No.	Question.
- 8	ı	Does Vayu represent Satva Guna and Pitta the
		Rajas Guna?
8	2	Both dead and living are formed of five elements like wind, bile and phlegm. Is this right? and
•		if so, how?

30

Reference	Doubt	Question.
Page	No.	

What is the way of entrance of life (Jiva) into a body?

The movements within the body are made regular by wind, bile and phlegm. What movements are controlled by Vayu, Pitta & Kapha?

Is food changed into Rasa in the colon (Pakkashaya)?

Wind sends food into the belly in the form of Oxygen. There its form is somewhat changed and then sent into the stomach (Amashaya).

What is the idea of belly, oxygen and (Amashaya)?

Afterwards on account of frequent work of wind,
bile and phlegm, it becomes blood; from blood it
becomes flesh; and so on.

What are the frequent works of Vayu, Pitta and Kapha for making blood and is blood made in the stomach?

- First, the author calls Pitta to be fine ('sukshma') and then he counts the qualities. I think, that which is fine ('sukshma') cannot have any visible qualities attributed to it. Hence, are these scientific statements?
- Vayu does greater works than Nerve Force, because it contains some activities of mind and feeling. What is Vata then?
- These people do not regard mind as matter. Is mind a matter?

Reference	Doubt	Question.
Page	No.	
15-16	10	Microscopes, thermometers etc. are not new
		to Ayurveda. Is there any Ayurvedic microscope
		or thermometer in use at present or do we find
		and description about them in Ayurvedic Texts?
18	II	Does any Vaidya perform Venesection, blood
		transiusion or Lithotomy operation, in strict acc-
		ordance with Ayurvedic principles?

As Narayanshanker was selected the president of All India Ayurvedic Conference', I believe his views to be authoritative ones, and if such (as shown above), poor arguments have been brought forth. I suppose, it is more in favour of killing rather than surviving Ayurveda. His arguments might be philosophic ones to which my intelligence might not have got any access; so I request your honour to be kind enough to explain to me the above facts.

- (1) It has been a frequent practice amongst physicians to feel the pulse and say that Vayu is deranged or Pitta is deranged. Is it possible that the same pulse wave would reveal to a physician the condition of Vayu or Pitta i. e. Vayu under one finger, Pitta under another and Kapha under third one?
- (2) What Is the physiological and pathological aspect of Tridosh Theory?
- (3) It has been stated that our body is composed of five elements, but what are the different structures of a body which would be composed partially or wholly of five elements (Pancha Mahabhuta)?
- (4) What are the structures or organs on which Vayu, Pitta or Kapha act either to keep health or cause disease?
- (5) If we consider Vayu to be inherent cell-force, why is it differentiated into five parts and located into five places afterwards?

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- (6) Bhavamishra thinks Syphilis to have been introduced into India efter the invasion of Firangis, and hence calls it a Firanga Roga. It has also been thought by some that the disease was already there in India. Whether it was there or not is immaterial; but how did its cycle begin in the world? And who was the first victim to the disease?
- (7) Hiranya Garbha Goli is said to have revived the dead. Where can this meaning be applied? Can it survive the patient going to die from Circulatory or Respiratory failure as in Pneumonia or Typhoid? Or can it survive the patient having perforation, either of a stomach or of an intestine? I suppose, much of exaggeration has been there in our books. Is this my only a supposition or a fact? I read many curative powers attached to one thing only, and that also at the end written highly efficacious'. Are these not fallacious?
 - (8) What are the Ayurvedic methods of examining the pathological specimens of urine, blood, cough and etc.
 - (9) What is an Ayurvedic idea about Blood-pressure, and what are the effective herbal or mineral remedies about it?

NEWS.

Cal., Oct. 4, 1937.

The Bangiya Chikitsak Mahaparisad held a function for awarding a medal to the Secretary of Ayurvedic Exhibition held some months back. The Exhibition was a quite success, displaying many attractive features of nevelty. Kjs. B. B. Ray, M K. Mukherjee etc. addressed the meeting. Prominent among those present were Kjs. I. Kavichintamani, B. K. Bhattacharya, D. N. Ray, etc. The meeting ended as a pleasant and successful function.

Reports of Societies, Etc.

ANDHRA AYURVEDA VISWA VIDYALAYA, C JCANADA.

Varskia Vaidya Theertha.

(Annual Convocation, 1937).

This year's annual convocation will be held on the 24th July, as usual in the Pynda Venkatachalapathi Town Hall, Cocanada, for the distribution of titles, diplomas, certificates, prizes and other awards to the successful candidates in the various examinations and competitions.

Following this on the next day (25-7-37) the Visva Vidyalaya graduates, association holds its annual session and proposes to organize a Samavayam of the Deseeya vaidyas of the Andhra desa in the evening of the 25th July, 37, to consider and adopt a provincial constructive programme and working plans for the advancement and expansion of the systems of indigenous medicine as a whole and place them before the new legislature.

With a view to qualify entrants to the new clinical training classes leading to "Licenciate of Indigenous Medicine, L. I. M." this year, it is proposed to issue associate licences, A. L. I. M., to deserving practitioners of Ayurveda, Sidha, Unani Tibbi and other systems of Indigenous medicine—(a) who furnish proof of having passed the classic examination of a vaidya vidya peetha or a vaidya vidyalaya and also put in the requisite six months, apprentice under a competent Indigenous physician, (b) or who, though have not passed any examination, furnish proof of having in the heriditary way received adequate training in system of Indigenous Medicine and later independently practised medicine for a period of four years, on payment of a nominal Theertha dakshina of Rs 5-0-0 in the case of certified classics and Rs. 10-0-0 in case of heriditary physicians.

Candidates should in every case appear at the convocation and in cases of unavoidable absence the case should be reported in time with a remittance of Rs. 2-0-0 in absentia.

Copies of the new L. I. M. prospectus, forms of applications and

Nov. 37.

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other particulars will be available with the Registrar on receipt of o-2-0 postage stamps.

All correspondence and remittances should be addressed to the Begistrar, Andhra Ayurveda Visva Vidyalaya, Cocanada.

Andhra Ayurveda Visva Vidyalaya, Cocanada. Vidyaratna Pandit Pandrangi Subba Rao, Registrar.

23-6-37

REVISED PROSPECTUS, 1937

L. I. M. CLINICAL COURSES.

PRASTAVANA

Whereas the existing Deseeya Vaidya Vidya peethas, including the Ayurveda Mahamandali, have not paid adequate attention to the subject of practical training in Physiology and clinical medicine, and feel content with the theory, it was long felt expedient that the rural indigenous medical practitioners should be taken up for clinical training and also brought into close touch with the modern scientific theories and clinical methods and instrumentation and also be posted up with the current nomenclature and its correspondence to the primitive lore, in order that the comparative merits being evolved they may not be found any way out of date.

Even for the matter of intensive study of the indigenous systems, the wayside practitioner as well as the vernacular Deseeya vaidya are both seriously handicapped on one hand due to the main literature being in the highly classical languages of Sanscrit, Arabic and Persian and on the other, due to his being denied access to auxiliary courses in "Indian Medicine" on the same language count.

To obviate this difficulty, we have long fought for the removal of the language ban, and courageously met our defeat both by the Mahamandali and the Government schools of Indian medicine, upon our own initiative and many years heavy labour brought out vernacular text books on clinical medicine faithfully preserving the primitive text and elaborating its interpretation in terms of modern science and utilizing all the available appli-

ances and equipments and propose to carry home to the rural indigenous medico the subject matter of every branch of the medical science in his own language and again in his own place.

In order, then, to examine the feasibility of intensive vernacular instruction, we conducted in 1936 experimental classes in Telugu, Kanarese, and Urya vernaculars at Cocanada, Bangalore and Parlakimids and were satisfied with the ease and readiness with which the instruction and the clinical methods were grasped, followed, assimilated and reproduced by the crude countryside men also. Encouraged with the signal experience, and the support and advice of many stalwarts, we propose to open regular classes this year to give adequate clinical training to the vernacular practitioner in all the subjects, and post him with all that is required for efficient practice of medicine without the feeling of want or diffidence on one side and the feeling of primitivity on the other.

Budging away the unnecessary details meant for the pure surgeon and the specialist, we hope to cover the curriculum in about six months by intensive and practical career and reserve special branches for subsequent optional study for high proficiency. For the matter of it, we desire to adopt the six months' limit of the vidya peethas as "Karma padha abhyasa" to induce the classic passouts to join this class in preference to the classic vidya gurutraining. Some of the vidya peethas have already considered this measure advantageous and erelong, we are sure, the remaining vidyapeethas also would direct their alumni to our clinical classes.

The classes are worked under a scheme of iteneration and as facilities improve we hope, in course of time, to work a separate class in each district and complete the constructive side of reconneisence of Indigenous medicine,

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Second term 5-0-0	30-0-0	10-0-0	5-0-0	

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Hereditary physicians who have not passed any classic examination shall pay Rs. 10-0-0, admission fee in the first term.

In the matter of admission, the Visvavidyalay A. L. I. M's will be preferred and they shall pay an admission fee of only Rs. 2-0-0. in the first term.

PASS DISTINCTION

There will be an examination after the end of each term and the all round first in the second term examination will be given the Viswavidyalaya Gold medal. 50% of the marks should be obtained for a pass and issue of the L. I. M. certificate.

CURRICULUM

Same as the English body in the vernacular prospectus.

Correspondence applications, fees etc. should be sent to the Registrar. Andhra Ayurveda Visva Vidyalaya with 02-0 postage stimps to get the reply or acknowledgement or supply of forms and literature.

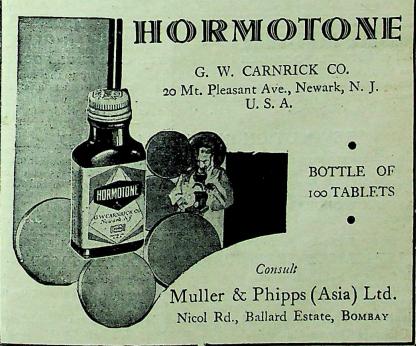
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We have particularly been pleased to see the final execution of the Baidyanu 'Varsika' edited by Mr. Pratap Kumar Popathhai of Bombay. This Medico's Annual presents in its charming form a useful brochure in Ayurved though a maiden attempt, it justifies the hopes that from year to year the Varsika will continue to grow in utility and excellence under the guidance of the worthy editor. Considering its importance it is very moderately priced.

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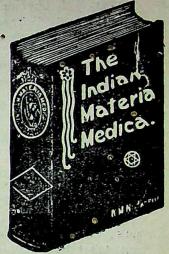
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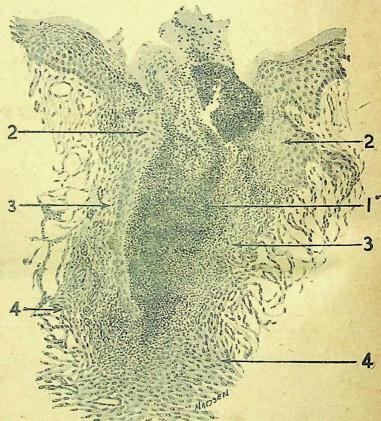
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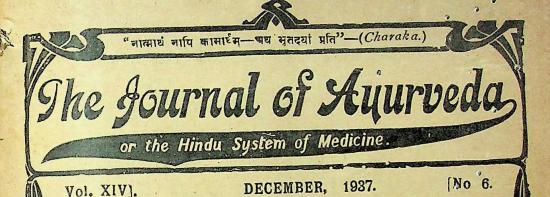
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QUEST OF HEALH

&

Conquest of Disease in India

THROUGH

AYURVEDA

By

DR. M. R. SAMEY, M.D., PH, D., D.P.H.

Consulting Physician, BANGALORE.

The Congress Ministrieas in charge of Public Health in the various Provinces of India are vying with one another in their quest of Health and Conquest of Disease in their Provinces through "ALLOPATHIC AVENUES" already announced as a "wash-out" by wholesale Reforms. The abolition of the L. M. P. in Madras, and the all-round rural Reconstruction in Bombay, U. P., C. P. and the Punjab show a desire on the part of Ministries to fill up the desiderata of the Medical Departments and Sanitary. Services, too costly for Indian Exchequers, yet inadequate, unsatisfactory and disappointing for Medical Relief. The top-heavy nature of Medical and Sanitary Administration of the country modelled on Western lines is too urbanised.

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in esse and posse to suit the rural economy of a vast agricultural country like India. The well-meaning ministers are at sea to seek alleviation of human sufferings in their several satrapies through Allopathy, whose accessories of proficient gresonnel and ponderous paraphernalia are an extravagance to indigent India.

The only solution of this stalemate is nationalization of medicine in India through Ayuaveda, a simple, safe, sane, and sure system of treatment suited to sanitary salvation of the country. The pathetic signt of the poor afflicted in the rural parts of India, and their sad plight of walking miles and miles of distances to seek qualified medical advice in towns is too saddening to contemplate; and the pathos of the tragedy is acute when we see that their poverty prevents them from profiting by their costly counsel. To remedy this unenviable state of affairs in the country in the matter of Medical Relief, the Congress Ministers of Public Health must give unstinted encouragement to Medical Relief through Ayurvedists who are there to volunteer their services for a mere gesture of the Government to treat them as honorable medical men. tremendous force of social service can be set free for the uplift of the masses by a generous gesture of patronage to Ayurveda on the part of the Government. Regulation and Registration of Ayurvedists is the wrong end with which to start recruiting Ayurvedic forces for Medical Relief of the huge peninsula, of whose fringe it is moonshine for the ministries to essay provision of adequate medical relief with their depleted Finances. A single Volunteer is better than a dozen conscripts and it is bad social economy to make short work of the militia medicale of Ayurveda besøre a disciplined Regular Force can be stationed in the country.

Founding of Faculties of Ayurveda in the variosu

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Indian Universities,-starting of well-equipped Ayurvedic Hospitals and Colleges and Dispensaries and Schools of Indian Medicine in all centres, liberal grants to existing Schools of private initiative, apportioning of Ayurvedic wards in the existing Hospitals and throwing open of Honorary Hospital medical service to eminent Ayurvedic Physicians in the Metropolitan Hospitals, are some of the steps that are feasible and admissable at this stage of national medical evolution in India.

Leaders like Mahatma Gandhi and Pandit Jawaharlal Nehru must be mighty chary of hurling harmful invectives against Ayurveda. Such remarks as "what drug is there for the cure of Fever in Ayurveda like Quinine ?" is a challenge to Indian Medicine, when it comes from the Mahatma who is the idol of the nation. Requested by the students of the Tibbia College, Delhi to make provision for an Ayurvedic and Unani Department in the Kamla Nehru Memorlal Hospital, Pandit Jawaharlal Nehru, the Premier Pilot of the Indian Nation, expressed his inability to do so and said-"In his opinion Allopathic System of Treatment was better than Indigenous ones". Pronouncements such as these make the Health Minister's task tantalizing when they are out to nationalize medical services in their Provinces. Thus are they tossed between the Devil and the Deep Sea. But, be, it said to allay the serious situation, that after all they opine as lay people, however high the esteem in which they are held in the political programmes. The Great British Medical Association, fifty thousand strong, shall not be swayed in its medical policy by the opinion of British Cabinet or George Bernard Shaw, or H. G. Wells, and even so the Health Ministers must act on medical opinion. A bold medical policy must be launched by ithe Congress Ministries for the Medical Relief of the country on Indigenous lines. The existing bulwarke of hereditary Ayur-

Dec. 37

vedic Doctors must be availed of to give a nation-wide programme of Sanitary & Medical Service to the country. "Don't judge Aynrveda by the modern practitioners of that science of medicine, as you should not judge Christianity by the present-day followers of Christ. The charge is very often levelled against Ayurveda that it is not scientific; and that charge is made without even knowing anything about Ayurveda." Ample proofs can be given to disprove this charge.

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(Continued to Page 216)



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(YOGA SYSTEM)

BY

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Introduction.

The practice of religion and its effects on the body and mind will be entered in this chapter. It consequently follows the chapter on Sin and Crime as also the study of Sex phenomenon, already published. From practical point of view, this chapter is a very useful one.

The practice of religion is for the development and keeping up of faith in God. This appears to be the cream of the teaching of every faith. The peculiarity of Hindu religion however is that it promises attainment to divinity. Faith in God can be achieved by the practice of religion and entrance into discussions, though doubt as related at the commencement of this paper is inconsistent and retards the spiritual advancement in the path of religion. A sincere effort to create and develop faith enables one to procure for self the essentials to teaching. Religion, like effective guns, claims to shoot the bullet of soul into the target of God. The past of our speculative soul prior to our descent on earth as also the future after our death are completely unknown to ordinary individuals Attainment of powers, physical and mental, by the vigorous practice of Hindu

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religion has been known. This however does not permit one to exclude the power of an 'Unseen Hand'. In religion, with the development of the knowledge of God, worry for the welfare of the soul ceases. Self is associated with the body. The soul, freed from its body, does not bear any identity; hence the question of an earnest need for salvation does not arise. With no identity of the past and no likelihoood of identity of personality of self how can there be justification for striving for in the future. betterment of soul. However this conception cannot arise in social life and is harmful. The attainment of the knowledge of this fact is equally an object of religion when fetters of Karma cease. The theory of perpetual transmigration of soul also ceases, because Adam's folly is the instrumentation of God, with a view to effect Salvage by His Son. Practically in a high spiritual situation there exists little difference in the contradic tories as religion or no-religion, virtue and vice, morality and demorality. However, attainment of power by religious practices does not in any way signify a lofty spiritual attainment. The attainment of power by the Yogic System may permit one to assume to have acquired divinity, but this may be a mistaken conception. Religious men, declaring themselves as Gods, have yielded to sensuality in their state of apparent divinity, proving themselves as imposters. A Yogi may consider the universe within self. He can unite Jibatma and Paramatma which is a mechanical process. The whole aim of yoga however is to develop control over the body and mind, which enables one to appreciate the immateriality of immaterials and truth of the true, that is soul and God. Yoga enables one to know the truth by permitting one to break through the fetters of Karma. As Yoga enables one to briddle his mind, a Yogi therefore can appreciate more of the soul and God than anybody else. Such attainment of knowledge, control over will and tolerance over body have been achieved by the practice of other processes of religion. Hence all practices of religion leads to the same effect as is obtained by the performance of yoga. The ultimate effect being the same, Sadhanasof Bhakti or Mantra are also classed as Mantra Yoga and Bhakti Yoga Both Bhakti and Mantra Yogas lead to power, and are assigned to be due to the grace of God. In Yogic Yoga, there may be a non-recognition of the universally recognised Almighty God factor, due to the attainment of by the frank processes of practice, and accounts for the

development of pride. The creation has been the effect of His Will It is appreciable that His will acts upon everything at every moment. It is difficult to conceive God, His will and our relationship with Him. Unless we know Him, our knowledge is incomplete. When we know Him, we know all. It is goubtful if vogi's process can be practised excluding the thought of God; for Iswarpranidhan has to be practised in the practice of Newama, the second step in the practice of Yoga. Avoidance of sensua. lity and self-resignation is essential in the practice of Yoga, Yogic culture leads to the development of a knowledge which causes him to resign and appreciate the merit of God. Man in his pride becomes irreligious, loses his yogic power, due to losing the favour of God Yogic practice is therefore unsafe and the practice alone can never bring on salvation. A Yogi should never beguile himself with the idea that by his process of culture, he can subjugate God under his will A Yogi after all is a mortal man, owing his existence to creation of God, and persists and exists as an unit under the Universe. The practice of yoga that a Yogi performs is certainly not his own creation. It is owing to the existence of a body and mind with its inherent power and mechanism, which power can be achieved by the practice of Yogic process, a fact which one should never fail to recognise. Practice of yoga keeps one fit physically and mentally; it has therefore a side-issue, from medical point of view. Thus it is a subject of general interest to everyone.

Whereas, if a man by searching favour from God by Bhakti, appreciates His Grace by a reach to power, he becomes more faithful and submissive by his appreciation and tends to nearer and dearer unto Him. These considerations go to shew a devotee appreciate God and win His favour. A devotee appre ciates a bestowing of His Grace, which ordinary people cannot. Where the appreciation of a Divine Grace to a common individual will mean education, health, wealth, honour and a family bliss, or a miraculous escape from an unforeseen accident, a saint's Divine Grace will be a pecuniary loss with physical and mental suffering, privation, dishonour and a bereavement. We enjoy at the cost of others who are also sons of God. By resignation, a Yogi worships God giving advantage to others. It must be admitted that one has no justification, in social life, to deprive others, such as children, wife, or parents, of their rightful claim in the name

of religion, or to make a cat's paw on the fore head of others, making religion a profession for livelihood. Living must be earned by the sweat of the brow, otherwise one must live with the doles, voluntarily contributed by benevolent people, made over as a gift without solicitation. If any one is prepared to die of starvation, in the absence of voluntary gifts, he may take to asceticism, if he likes. Begging should never be the sole subsidence of a pious man. Religion is to encourage a good social life and self culture. Asceticism, if it leads to any higher attainment, must be a lower avenue to salvation, for the path is selfish. One's existence is due to his parents' contribution to him and the debt to parents can only be repaid by taking care of and rearing up of children. A saint can have craving for nothing; if he has any, it is for the heavenly bliss for self and others. Society is benefited by men having knowledge of soul and faith in God. Ascetics cannot make true guide to the socially encumbered beings. However, the influence of true ascetics in their well-wish for the world cannot be disrespected. All religious men of the world adopt the principle taught by Christ. "Blessed are the poor, for theirs' is the place in Heaven". By the practice of religion, the mind should gradually drift into faith. We cannot go without His thought-but this should not lead us to idle resignation to avoid work. Mahatma Gandhi has been illustrating in his life how one can discharge his duties at the climax of faith in Lord. Faith enables one to discharge his duties to an entire satisfaction; for success or failure does not affect him. The man, who can sacrifice his life in the worship of God, can never be affected by trifling conflicts in social or political environment. A dauntless spirit of sacrifice invariably achieves highest attain. ment. When death of an individual, having every indication of a prospective future, can take place any moment, at the best of health, we should realise our power to help the dependents. Furthermore, children losing parents, who leave no provision or relations, have been known to have towered themselves high in the society, after a prolonged struggle through suffering and privation But this should never permit one to avoid resuming responsibilities, entailed upon him. It is also worth noting, as will be shown-later on, that the performance of mantra or bhakti trains up the mind to a high degree as in yogic process. The vibratory effect of mantra enchantation is very effective Vibration causes transformation of energy and matter. It acts up Electro-Magnetic and chemical changes in the body and in the environment which may extend and rediate far and wide Scientists will never deny the statement I put forth and I will clearly state the same later on. The processes of Sadhana by Bhakti and Mantra method are long and enduring but suited to men even with small parts.

Peace is the sole aim of our life, no matter whether we appreciate it or not We roam about in darkness, unconsciously in the vain search for peace. Heredity, education, wealth and sensuality—has any one of them or a combination of many of them, brought in peace? It can well be said that peace can be achieved by taking a philosophic aspect of life, but a little deep thought will convince that something else or more is necessary It is on our capability to ignore the physiological needs of our body and the pathological state, that flesh is heir to, that our road to peace depends. Attainment of divinity and discent of divinity on earth are two different things. The difference is small, but still it exists. Perception of self as Divine has been the characteristic of Krishna and Christ, A descent of Divinity on earth manifests normality with a speciality from the start. Divine is the personification of God, with something added or subtracted; hence not God in the entire. Divinity is a creation of God and obeys God. His realization of self as God is his peculiarity ; nd explains his Divinity. An appreciation or visualization of God, at any stage of life, (except from the time of infancy), means attainment of Divinity. Any possessor of soul can attain Divinity. It has been already shown that realization and appreciation of God by saints like Ramkrishna Paramhansa have been definite, clear and explainable. They say that God responds to our sincere call, when we call for our soul's craving for Him. He looks to the betterment of our soul A degradation of the soul causes its rebirth and sufferings in life, a cycle which continues perpetually. God may and has appeared with shape and form, for His ways and powers are boundless. A boy does not see every aspect of a thing as an adult; a technical expert se's more than an ordinary fellow. The same is the difference between Ramkrishna and an ordinary man. Does there actually remain, after the death of our material body, anything which we can still identify as self? To an ordinary man, at least there is no

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such conception of past life. It is stated that Yogis visualise the picture of their past life. Peace of mind can be achieved by the knowledge of the materialism of the body and our relationship with the world on the one hand and Soul of God on the other, as also the relationship of the Soul incorporated in the material body on the one hand and the universal Soul-God on the other To gain such knowledge, capability to withstand the conflicts of life has to be attended to. We are pained by real or imaginary suffering. Concentration of the mind permits one to ignore the ills of life, real or imaginary. While Hindu religion puts forth the principlees of self-culture, a process which enables a man to become God-like, it states that the attainment of Divinity is the effect of an acquisition of the knowledge of God. Visualization of the image of God by the strength of yogic power is a mere delusion. Realization and visualization of God is only possible through divine grace. A march into the hall of religion can be kept up by faith; a pride causes a downfal. The boast of Yogis conceiving SOHAM, without an attainment of the knowledge of God, has caused their downfal from their position of high self-culture. Men achieving Asta Siddhi by the practice of yoga, instead of attaining Divinity, have become worse than common individuals in the society. Haridas Sadhu after repeated deep and prolonged Samadhi, as a matter of shame for his unsocial conduct, put an end to his life, by the wilful yogic process, at the age of 156. Sastra however declares a bright future for, unsuccessful Yogis, in the life to come. Ramkrishna and Christ prefered to die like common individuals.

Religion of the Hindus, has constrained their thought, speech and action. Truly speaking, we still tend to live in an atmosphere of religion. Admittedly the relics of religion persists as superistition.

The path of the practice of religion according to Hindu Sastra being wide, an individual has more often to depend on the discretion of the preceptor for his selection and chalking out of the path. Occasionally sincere pupils have been known to have completely deviated from the path shown by the preceptor. Rapid progress by a sincere pupil under proper guidance is the

rule. Sastra never encourages the acceptance of more than one holy preceptor, but training from secondary teachers is permissible. Whatever may be the attainment of the preceptor, a sincere and faithful cisciple by sincerity and effort, achieves the end. Achievement with or without a teacher is also possible. A preceptor may influence his disciple in an unseen and inappreciable manner. Sometimes disciples are influenced by holy teachers, from a great distance, in dream. To a sincere believer God himself appears as a guide. "God helps those who help themselves". "Self help is the best help, it is within the reach of all and it never betrays". However it must be admitted that submission to a preceptor also serves as an education Excitation or depression, anæmia or congestion of certain area of the brain, produces direct effect on the body, as also causes psychic alteration. It is on the basis of this fact that yogic system may be supposed to be based. The practice of religion is for the attainment of Brahmajuanom, which alone leads to the attainment of salvation of the soul. Various paths for the reaching of the various stages in the process of salvation have been stated forth, beginning with love, respect and worship of animate and inanimate objects up to the supreme teaching of Brahmajnan Bhakti, Karma and Jnan equally lead to Nirvan.

Roughly speaking, yoga can be classified into four broad headings:—(i)Mantra yoga, (ii) Hatha yoga, (iii) Laya yoga. (iv) Raj yoga.

Karma and Bhakti also lead to Jnanam and lead to the achievement of the same end and hence are regarded also as yoga. The sole aim of yoga, whatever practice be it, is to attain the static condition of the mind as already stated in the 1936 issue of this journal.

I am stating below the practice of Astanga yoga first, for a practice of this system of yoga enables one to practise with ease and attain success, with smaller efforts, than all other systems of religious practices of Raj yoga, nay even of Mantra yoga. Without a preliminary practice of Hatha yoga, a successful practice of Mantra yoga, not to speak of Raj yoga, is possible. Saha yoga is the effect of stabilization of the mlnd which automatically results by the practice of astanga yoga

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What is a yoga.

Yoga according to Sastric definition is the union of Jibatma with Paramatma. It also means the union of Pran and Vayu. The practice leads to the development of a concentrating power of the mind and a firmness of the body The relationship of the body and mind has already been clearly shown in the author's essay on Blood Presssure, published in the April 1936 issue of the Indian Medical Record, Calcutta, as also in the September 1936 issue of the Journal of Ayurveda. It has a bearing on the Immunity factor of the body which has been shown in the Indian Medical Record January 1937 issue. These are points which cause a general medical interest in the subject. Yogis consider that in their body is the whole universe with land, water and stars, along with the soul and the Creator. Yes, the body and its mechanism is a wonder. When we think of our body, its origin, from parental complements; the tiny microscopic gamees, found to form a cell, develop implanting itself in the womb, comes out in right time, feeds upon the breast, lavish with milk, grows steady-developing mind as well. We realise the potential power of living cells. In the body the tissues by their activities produce complex electric and thermo-chemical changes, which cannot be imitated on non-living by elaborate experiments. The formation of gastrin, insulin, adrenalin, iodothurin, folliculin, are all according to the needs and requirements. The developing of activities of organs, tolent at the extremes of life and with activity in the meddle of life. The cow fedon straw secretes milk rich in fat. Are not these wonders? The central nervous system has relays in its path and joins also with the autonomic system. Yoga is for developing latent power to develop biochemical substances and electric energy and more which is still more unexplainable—the psychic power. The energy and matter developed by the Yogic exercises, can surcharge the body with matter and energy, the energy can be emanated and discharged to the outside world and its contents. Jibatma and Paramatma can be understood by study and thought, but the realization of its existence in the body can be appreciated by practice of yoga alone Concentration of the minds leads to firmness of the body, so essential for the realization of soul, a step in the way to the knowledge of God.

Yoga, according to my conception, increases the vitality of the tissue cells; it trains them to withstand the vicissitudes of environment. In this process there is alternate oxygenation and deoxygenation of the tissue cells. This method provides rest to the circulatory, the nervous and other systems. It provides rest to the circulatory, respiratory, metabolic, endocrine, excretory and nervous systems with occasional stimulation to these centres. rest on an average being maintained for a longer period than overstimulation. It saturates the blood with oxygen and occasionally deoxygenates it. It decreases the body metabolism in the sumtotal with occasional stimulation of metabolism, but all the time keeps the basal metabolism much below than what is now considered to be normal. This accords with the principle of the conservance of energy. It explains fitness of body and mind, vitality, longevity, and prolongation of youth, as the exercise works in a natural process. The Yogic practice produces its effect in a complex matter. The actions are through psychic effect on the body and not merely physical. The practice causes development of control over imvoluntary muscles, organs and nomic system. Through will and by progressive training, controlling power over body and mind develops. The volitional control over involuntary organ is a peculiar feature and bespeaks the superiority of the knowledge of the Arjya Rishis. Some of these effects can be explained through our knowledge of modern applied physiology and minute anatomy of the human body. Modern Science has not yet reached its climax. There is something more in the human system than mere biological effects on cells and tissues by physico-chemical activities of agencies. Some more delicate instrument than the microscope or better reagents may be forthcoming in the future; the unexplainable effects of certain practices can be interpreted by the assumption of the existence of finer link with higher function that develops only under certain practices of Yoga system. The formulators of these practices must have had better knowledge of human physiology and psychology in particular. They must have been very sensitive and accurate in their sense of perception of changes in the body as a result of these exercises. A knowledge of Yogic Anatomy is essential for the practice of Yoga. Yogis by practice experience the existence of these structures as detailed in the Sastras. A practice of the process enables one to experience the effects as predicted in the Sastras. Instead of giving a description

true apatomical details, they have narrated the parts in a manner, the very thought of which becomes effective and productive. The anatomy may be difficult to understand for a man with knowledge of modern anatomy. The existence of such structures cannot therefore be believed. But it can be felt by practice. The Yogic description of parts does not accord to our knowledge of anatomy, hence the reasons for disbelief. Severe distortion of our present knowledge of modern anatomy and physiology has to be made to explain the yogic proceedure. But why is this necessary? Teachers are at liberty to teach their pupils by their own method, if they can make them wise and worthy. Development of control over body through our present system of knowledge is limited. Development of control over our mind and body by the yogic process, through knowledge of yogic anatomy, is perfect. Very few yogis possess elementary knowledge of the present science of anatomy and physiology, but they marvellously control the activities of their body organs, and the circulation-nay even the activities of all the body cells. Scientists, absorbed in their useful research, will also aspire for this power. A man with a knowledge of the principles of modern medicine takes pleasure in studying yoga, but more often he gains no more advantage than one who practises with the empirical teaching of his preceptor. After a deep study of the yogic literature, a thoughtful medical man can train himself up in yoga unaided. It must be admitted that, his nerve-straining whole-time professional activities stand against his practice in seclusion. A deep meditation of the yoga system, combined with practice of his profession and the art, however, invariably gives him a foremost place and advantage over other practitioners. A doctor's study of yoga means exercise of his brain in applied anatomy and physiology. The effect is the development of a bias for natural cure of diseases, by psychic activities over organs. The therapeutic value of yoga need be recognised. Some medical men should also prove the efficacy of yoga system, by giving demonstrations before scientists to be

verified by instrumental recordings. Animal experiment in this direction cannot be carried on. The mechanical aspect of yoga system which can be deducted from our knowledge of applied physiology can be experimented on animals. Medical institutions should give facilities for such works to encourage scientific research. Instead of giving a general description of the effect of yoga exercise, it will be explained as an annotation, after, the description of each feat, separately. Yogic anatomy has to be believed and realised by practice. Successive stages are to be followed step by step, with patience and endurance. The mind should be simultaneously purified and built up. Care of the mind is more essential, because it is likely to get deranged more than the body. Higher yogic practice is merely a government of the activities of the body cells through mind. In yoga through our will-force we influence the activities of the nervous and the circulatory systems. There are processes for absorbing energy and matter by curious processes. A yogi can influence the intracranial circulation as also the secretion and excretion of cerebrospinal fluid, an exercise yet unknown to the practitioners of medicine.

OUEST OF HEALTH

(Cantinued from Page 204)

The fault is not the fault of the Science of Ayurveda, "The Science of Life, Etereal Estate of the East." The apathy of the Indian masses, the antipathy of the Indian Leaders, the cavalier indifference of the Government, and stately allurements of Allopathy are all answerable for sullying the 'Science of Life' of India. It is an experimental Science, and so will always be partly empirical. The medical man has to deal with the living human body with all its complexities of behaviour. He has ultimately to depend upon the human subject and not on any lower animal for his experiments. So after all, the result of a clinical study is the most important. And herein lies the excellence of Ayurveda. The conclusions arrived at by the old Ayurvedists regarding the properties and actions of drugs upon the human body were made after innumerable clinical experiments, because they had ample opportunity and a vast field for Research at their disposal. What we learn in Ayurveda is the result of experience which does not cover a few years or decades only. It is the experienced knowledge accumulated over centuries and centuries. supremacy of Ayurveda, be it noted with care, is due not to any potent indigenous drug, but to the application of that drug in conformity with the principle of Vayu, Pitta and Kapha and as such it is no use judging their worth and value through pharmacological standards of western medicine. Analysis, Synthesis, Active principle and Standardization are so many chimeras of Science to catch the centre of the circumference of the Science of Life that

Ayurveda is, Elusion and Delusion is the rightful reward of the western medico that assays to judge by his jejune criteria of crude Laboratory methods. Rasa, Virya, Vipaka and Prabhava of Drugs and their application to Doshas in conformity with the principle of Vayu, Pitta and Kapha is the correct criterion and medical vampires cannot vindicate

Ayurveda on flimsy scales of pseudo-Science. In the fight between Scientists and Socialists, Health Ministers, who are there by the vote of the majority, are riddled with conflicting opinions. The Political scheme of Allopathic organisations has dazzled their dim visions. An Ayurvedic penchant must be given to their Schemes of National Health policy, and Revelation and Revolution will come as the result of this patriotic policy in medicine.

If Congress betrays Ayurveda, they will be missing the centre of the circumference of Indian Culture, and thrown off the gear of national Life. Intellectual emancipation always precedes political emancipation, and a Congress leadership in western medical Bond cannot shake its national serfdom. Allopathy is better than indigenous systems, Oxford Degrees are better than Indian University, and English wives are better than Indian. Then where is India?

N. B. Quotations are from Kaviraj Dhirendra Nath Roy's Principle of Tridosha in Ayurveda.

IS THERE ANYTHING "EMPERICAL"

IN THE

HINDU SYSTEM OF MEDICINE

(AYURVEDA)

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GREECE'S DEBT TO INDIA.

Many of these medicines can be traced directly, not only down to the Arabs but also to the Greeks and Romans. Dioscorides in his first book mentions many Indian plants, particularly among aromatics, for which India has always been famed. Galen and Pliny also borrowed much, but it is the work of Dioscorides that is best calculated to show to how great an extent the ancients were indebted to India and the East for their medicines.

There were some who used to think that the Hindus had their knowledge from the physicians who accompanied Alexander the Great on his conquests in the East, but we now know that it was to India that the Greeks, and so indirectly ourselves, owe most of their medicines. How this came about I hope soon to show. And while many drugs that had their origin in India have found their way into our own British pharmacopoeia, there were probably hundreds more Indian medicines still un-acknowledged. Much as we have learnt, it is possible that there still remains rewards richly to repay patient research.

STATE SYSTEM OF MEDICINE

With the coming of Buddhism, practical surgery went a still further fall. The teaching of the Buddha, the Enlightened, did

not, it is true, prohibit the use of the knife, and it was for instance permitted to lance a boil. But on the whole, it is unfair to say that surgery under the new creed was so shackled and hedged about with limitations that it almost disappeared.

The student was to practise puncturing "on the veins of dead animals and on the stalks of the water lily", while his extractions were to be made experimentally on the pulp of various fruits and on the teeth of dead animals. Flowers, bulbs and gourds were all pressed into service as models for the dissecting table Incisions were demonstrated on bladders packed with mire and paste, lancing on hollow stalks of plants, sacrifications on the fresh hides of animals "from which the hair had not been removed" Models for the human limbs were fashioned for lessons in Bandaging and so the regulations went on indefinitely. Little wonder, that under fetters so drastic, the art of the surgeon should have experienced a retrograde tendency.

PERFECT NET-WORK.

But while surgery was limited, othet branches of medicine under the Buddhism that now ruled the greater part of India, advanced by leaps and bounds. A creed of tenets that embraced in their care the veriest insects could but pay infinite care, to the ailments and ills of man himself; and so we find the whole of India soon covered with a perfect net work of medical machinery. In the scheme of life in fact of the Buddhist priest of 200 B. G. was included the assistance of the sick, and so we have hostels for the sick and blind, the deformed; there were hospitals for pregnant women, hospitals for travellers. Buddha Das. we are told, established the system of State Physicians, one being appointed for every ten villages on the great roads of India.

Pharmaceutical gardens were established to supply the herbs and drugs in Ayurveda medicine. Aboriculture and irrigation were carried out under state supervision. In the line of Preventive Medicine laws were passed regulating burial and sanitation, many modern regulations in the latter direction being antedated by centuries in the codes of the Buddhist kings.

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ANTI-ADULTERATION LAWS.

The Royal Household set an example to their subjects in the direction of their houses and gardens. Medicinal herbs were grown in pots and certain plants were grown that had the property of warding off snakes; cats, peacocks and other creatures were kept in compounds for the same purpose, and parrots were encouraged on the grounds that their ahriek was a warning of the presence of the snakes.

And anti-adulteration laws were drawn up on lines of strictest severity, and even carelessness on the part of the doctor was vigorously dealt with "All physicians", the code said, "who treat their patients wrongly shall pay a fine". But as one commentator has said, "This refers to cases when death is not the result of the wrong treatment, for if that is the case the punishment is greater."

VETERINARY SCIENCE:

Under Buddhism, Veterinary science, as we might have expected reached an enormously high level and infinite pains were taken for the care and treatment of the animal creation. Horses, elephants, cows, fishes, game birds, almost everything had its veterinary surgeon, the game-keeper, the superintendent of the forests, the superintendent of horses, each became a high officer of the Buddhist State.

. Under the government of Chandra Gupta (316 B C.) our modern system of bird and animal sanctuaries was forestalled and whole tracts were 'devoted to the preservation of birds, fishes, deer and other animals that did not apparently prey on life. It was no case of Forest Preservation in our English history book sense of the Norman Conquerors. Life within the Buddhist reserves was literally and absolutely sacrosanct; the Little Brother of the Caristian Saint Francis had veritably come into his own under the codes inspired by Buddha.

ANIMAL HOSPITALS.

Regulations after regulations were laid down dealing with the minutest details of the proper rations to be given to different animals at different ages, in sickness and in health, and over their ailments was lavished a care which centuries later a European peasant might well have envied. All over India at the height of the Buddhist wave were set up Animal Hospitals managed for the most part by the state and staffed by the state's own veterinary doctors; the term is probably more accurate than that of the more obvious veterinary surgeons which almost came to my lips. It was the Apotheosis of the Animal World. Centuries later we can still find traces of these Animal Hospitals in various parts of India and particularly amongst the Jains. This then was the state of Medicine in India at one of its most glorious epochs.

SPREAD OF INDIAN MEDICINE

I hope that, although with several digressions, I have been able to interest you in the early medical science of India and at the risk of a certain loss of strict continuity to present something like a clear story of its glories. I am now anxious, if your patience permits, to touch upon its marvellous spread throughout the whole of the then known world, For, India was no Hermit State, and the knowledge of its sages was a fountain-head from which every country has liberally drawn.

As Jacolliat remarks "We should not forget that India, that immense and luminous centre in olden times, besides spreading its ideas throughout the East by means of emigration, from the earliest times, was in constant communication with all the people of Asia and that all the philosophers and sages of antiquity went there to study the science of life."

"EXUBERANT IDEAS".

As I have already tried to indicate, upto some centuries ago we assumed that Greece was the beginning of all things in medical history and if anything at all came before Greece it was some dim immemorial Egypt of which we knew little enough. Any serious medical science that India may ever have possessed must have come, we took it, from Greece, probably from those Greek physicians who accompanied Alexander and his armies to the East. This was our old point of view.

If was Dr. Wise whose researches first upset the theory, and who first dared to hazard the opinion that Greece and Egypt alike may, both in their scientific relations to India, have been the learners and not the teachers. As he puts it "Asia can benevolently give, but it does not need to borrow; its ideas and fantasies are as exuberant as its vegetations".

PYTHAGORAS' INSPIRATION

To-day the speculation is over and we trace how the great Pythagoran himself imbibed his mysteries from the Brahmans of India. The connection is not difficult. As long ago as the time of the thirty seventh chapter of Genesis, we find mention of the Ishmaelite or Medianite merchants trading with their caravans of spices of India and blam and myrrh of Hadrmaut. Their traffic had its regular course towards Egypt and in this trade route of the remotest antiquity we arrive at some connection between India and the West. The Phoenicians, we know, had in the Persian Gulf their "Forts" for the Indian trade, while as clearly again as 1686 B. C. the Arabs, we are told, had opened out a trade to India.

Further, from the recent discoveries which have been made during the excavations carried out on the North West of India, we have ample evidence that as long ago as 3000 B. C. there was considerable intercourse, both in trade and culture, between the peoples dwelling in this region and those of Babylonia and Egypt. In the East itself the Indian learning was carried to Ceylon, to Java, and later on to China and Tibet.

"RAISING THE VERY DEAD".

Buddhists came and the Brahman priests fled to the furthest parts of the known world. The Bu dhist Dynastics sank, Brahminism was recreated and Buddhist scholars, like those Greeks who with the fall of Constantinople brought the renaissance to Western Europe, fled with their learning to China, to Tibet, to everywhere. There are even those who say that Ancient Mexico owes much of her pre-conquistador civilization to the arts of India and the discoveries made by Dr. Thomas Gaun in his recent

expedition to Central America disclose in a startling manner the striking similarity of the design and architecture of some of the Maya temples to those of ancient India.

Hipprocrates, the "Father of Medicine", we know to have visited India. For what? save fame of the Indian physicians, According to a tale, there was a physician whose skill was such that "he could raise the very dead". Stories such as these, however wildly exaggerated, speak wonders and in Greek medicine, in Arabian medicine, in what we know of Egyptian medicine, we find time after time traces of what can only have been derived from the even more ancient and famous Indian medicine. If we were to speak the truth, we must call Greece not the parent of our modern medicine but its nurse.

CAUSES OF DECLINE.

Into the letter of the ancient learning as expressed in the old manuscripts, corruptions began to creep. The glories of Hindu science were in rapid decline. With the coming of the Moslem conquerers the fall became more rapid. The invadors had brought their own doctors, and if their science was in many cases taken from that of the conquered of centuries back, at least it was othe science of the masters, and felt no need to take into consideration the science of the mastered

And so Hindu medicine again slipped down many grades. Where the Moslem Hakeems flourished under princely protection, the Hindu Vaidyas held only the lowly offices of spell makers to the poor.

With the coming of the Europeans, first the Portuguese, then the Dutch, the French, the English, the Kings of India, both Moslem and Hindu, were concerned with rather the protection of their territories, the raising of armies and making of treaties, than with the care of science. The fire of Indian medicine had sunk almost to its last embers. The sneets of our pioneer writers, were almost justified.

From 1715—1818 there seemed, in the time of the Peshwas to be something like a faint revival of the ancient glories of Hindu

medicine, but with the final victories of the English its hopes were extinguished, and as British rule spread all over the peninsula, European medicine was gradually introduced, and all that was left for the Hindu "Vaids" was about the position of an English herbalist. To such a pass has come the learning of Charaka and Sushruta.

THE EFFORT AT REVIVAL

In bringing my subject to a conclusion, I think it would be of interest to note that of late years an effort has been made to revive interest and research in this ancient science, for the Hindu system of Medicine is still to day a living science, and millions of people in India are at the present time being treated according to this method.

A system which has thus survived through the centuries cannot be lightly condemned as being unscientific, and a school of thought is at present engaged in trying to bring about a sort of renaissance of Ayurvedic system of medicine. In Madras, Calcutta, Benares, Bombay and other cities there have been established training centres for this purpose where the works of Sushruta, Charaka and other medical classics are systematically studied, so that we may have every ground of hope that before long the true Indian medicine may once again hold its place on its own India, the birth place of the medicine of the world.

THE TRIDOSH THEORY OF AYURVEDA

By

DR. H. N. CHATTERJEE, M. A.,

Calcutta.

(Continued from the previous issue.)

CLASSIFICATION OF THE KAPHA (WATER) INTO FIVE DIFFERENT SUBHEADS:—Like Vayu and Pitta, Kapha (Water) is divided into five different snb heads; viz (1) Kledaka, (2) Abalambaka, (3) Bodhaka, (4) Tarpaka, and (5) Shlesmaka.

THE KLEDAKA:—The Kapha (Water) that resides in the stomach is called the Kledaka. It increases the power of the other four kinds of Kapha residing in the different places of the organism. The main function of this Kapha consists in helping digestion by way of moistening and dis integrating the food with its humid essence.

THE ABALAMBAKA:—The Kapha that resides in the chest is called the Abalambaka. It protects all the joints of the organism and enables the heart to perform its duties with the help of the Rasa derived from the assimilated food.

THE BODHAKA:—The Kapha that is located in the threat and at the root of the tongue is called the Bodhaka. Its function consists in imparting to tongue the power of tasting.

THE TARPAKA:—The Kapha that resides in the head is called the Tarpaka. Its function consists in helping such sense organs as the eyes, the ears and the nose in the performance of their respective duties.

THE SLESMAKA:—It resides in all the joints of the human body and does not allow them to be separated. It is by the help of this Kapha that the movements of the different limbs of the body are performed. It keeps them united and opposes their disunion.

THE NATURE OF THE KAPHA (WATER):—The Kapka is characterised by such attributes as heaviness, coldness, mildness, humidity, sweetness, steadiness and sliminess. The colour of the Kapha is white. And in its normal state, its taste is sweet, but in its aggravated state it produces saline taste.

THE TIME OF THE AGGRAVATION OF KAPHA (WATER):— Kapha is naturally aggravated in Ilemanta (the dewy season) and spring, in the morning and in the evening. It is also aggravated just after the taking of meals.

CAUSES OF THE AGGRAVATION OF KAPHA (WATER)—
The Kapha is aggravated by such practices as sleep in the day-time, want of physical exercise, leading of an idle life and taking of food made of sweet, saline and sour things. The use of Ghee and wine also serves to aggravate the Kapha The taking of heavy and slimy things and the use of such food grains as the Hayanaka, Yavaka, Naisadha, Masha, Godhuma, Tila etc. aggravates the Kapha. The taking of curd, cakes made of rice, milk, Krishara, Payasa, sugar, molasses, lard, flesh of beasts and birds, living in water and swampy lands, increases the Kapha in the system. The use of such articles as roots and stems of lotus, Kasheruka Sringataka, sweet fruits and fruits born of creepers aggravates the Kapha. The taking of wholesome and unwholesome food at the same time and the eating of meal before digestion also serve to aggravate the Kapha.

THE ACTION OF THE AGGRAVATED KAPHA (WATER):—
The aggravated Kapha causes a feeling of satiety even without taking anything, a state of drowsiness, heaviness of the body, a feeling like the wrapping up of the body with a wet cloth, an increase in the quantity of stool in comparison with the food taken, indigestion, a feeling of cold, dropsy, flow of water from

the ear, nose, a white coating upon the tongue, throat, and mouth, humidity of the body, appearance of small boils, excess of sleep, a sweet taste of the mouth, heaviness of the head and the chest, and excess of fat. It produces frequent out-flow of phlegm from the mouth and does not allow the boils to ripe quickly.

THE CONDITION OF THE HUMAN SYSTEM IN THE CASE OF THE DEFICIENCY OF KAPHA:—The deficiency of Kapha (Water) produces such symptoms as a dryness of the body, a burning sensation within the body, a feeling of emptiness in the stomach and other chambers of the body, a feeling of looseness of bone-joints, excess of thirst, weakness and insomnia.

THE CONDITION OF THE HUMAN SYSTEM IN THE CASE OF INCREASE OF THE KAPHA (WATER).—An increase of Kapha (Water) in the human system produces such symptoms as the whiteness of the body, coldness of the limbs, heaviness of the body, a kind of dull drowsiness, a feeling of numbness, excess of sleep, somnolence, and a feeling of looseness of the bone joints.

THE NATURE OF SAMA KAPHA (KAPHA MIXED WITH MUCUS):—The Sama kapha resides in the throat. It is dirty, thick, sticky and full of foul smell. It checks the coming out of the eructation and decreases appetite.

THE NATURE OF NIRAMA-KAPHA (KAPHA NOT MIXED WITH MUCUS): - The Nirama Kapha (Water) is frothy and pale. It has got a slight smell and it does not obstruct the internal passages.

THE TIME OF THE NATURAL ACCUMULATION, AGGRAVATION AND PACIFICATION OF KAPHA (WATER):—The Kapha (Water) is naturally accumulated in Hemanta (the dewy season), aggravated in the spring and pacified in the summer.

THE NAMES OF TWENTY DISEASES BROUGHT ABOUT BY THE AGGRAVATED CONDITION OF KAPHA (WATER).—(1) Unliking for food, (2) Drowsiness, (3) Excess of sleep, (4) Numbness, (5) Heaviness, (6) Dullness, (7) Salivation, (8) A sweet taste in the mouth, (9) Coughing out of phlegm, (10) Loss of strength, (11) Indigestion, (12) Heaviness of chest, (13) Inflammation of the veins, (14) Goitre, (15) Excess of fat, (16) Coldness of limbs, (17) Urticaria, (18) Whiteness of the eyes, (19) Whitness of the urine and (20) Whitness of the stool.

THE MEANS OF THE PACIFICATION OF KAPHA (WATER):—The Kapha (Water) is pacified by the taking of hot, pungent, bitter, astringent and dry things. It is also pacified by the keeping of late hours at night, drinking of old wine, taking of hot bath, exessive exercise, fasting, smoking and dry-sponging. The use of purgation is a means of pacifying the Kapha. To indulge in excessive thinking is also a means of pacifying the aggravated Kapha (Water) But the best means of pacifying the aggravated Kapha (Water) is to take such measures as to cause excessive vomiting.

HAVING THE THE TEMPERAMENT OF A MAN (WATER) IN HIS PREDOMINANCE OF KAPHA SYSTEM :- The man who has got Kapha (Water) in a predominant degree in his system is patient, stout and strong, beautiful, self-controlled, forgiving, unselfish and grateful. His complexion is like the colour of a blade of grass, blue lotus, polished sword, and the stem of the Sara-grass. His hair is black and curly and his eyes are white. He resembles in his voice the rumblings of a raining cloud, the roar of a lion and the sound of a Mridanga (a kind of musical instrument). The limbs of his body are proportionate and symmetrical and there is a slightly reddish tinge at the corner of his eyes. He is never hasty in giving his opinion and cherishes his enmity for a long time. His semen is very productive and he gives birth to a large number of children. His thirst and appetite are not very strong. The heat of his body is moderate and he does not perspire much He is fond of sleeping and taking test for a long time. He is steady in his friendship and has an unflinching faith in the dictates of

the Shastras. He possesses much of the quality of the Sattvaguna. He is charitable, liberal and truthful. He is obedient to his preceptors and in most cases he does not meet with any serious unhappiness in his life. Many of the traits of his character resemble those of Brahma, Rudra, Indra, Baruna, a lion, a horse, an elephant, a bull and a swan.

Now we have described the three different kinds of temperament brought about by the influence of Vayu, Pitta, and Kapha, existing separately within the human organism. Sometimes two-fold Doshas viz Vayu-Pitta, Vayu-Kapha, Kapha Pitta exercise their dual influence in the making of an organism and produce men of mixed temperament. Sometimes we meet with men who possess some of the characteristics of all the Doshas.

Vayu, Pitta and Kapha produce the human body in their combined capacity. When they are in their natural order, the human organism is free from any disease. When deranged, they bring about diseases peculiar to their influence. Sometimes one of the three Poshas aggravate and sometimes two of the three Doshas and sometimes all the three Doshas aggravate simultaneously and produce diseases peculiar to their influence

We have already told that Vayu, Pitta and Kapha are called Doshas inasmuch as they give rise to all kinds of diseases to which mankind is subject. But if Vayu Pitta and Kapha are in their proper and normal order, they serve to maintain the integrity of the human organism and are called the Dhatus. Human organism is characterised by two other attributes namely, Mala and Prasada. The Mala is taken to mean Vayu, Pitta and Kapha in their normal condition. When the Mala is in its normal condition, it is also called Dhatu, which serves to maintain the integrity of the human constitution. But Bagbhata has used Dosha, Dhatu and Mala it three different senses. According to him a disease is due to the abnormal condition of the Doshas and not of the Dhatus. But Sushruta has gone a step further. According to him blood also like Vayu, Pitta and Kapha is an essentially important factor in the making of the human organism.

(to be Continued)

OIL-BATH : ITS MARVELLOUS RESULTS.

By

Vayaskara N. S. MOOSS Esq., Editor,

"Vaidya sarathy."

The term "Oil-Bath" means the application of oli—medicated or non-medicated—on the human body and removing it by washing with water using soap or any other substance having oil-removing properties. It is very regrettable to note that the tendency for neglecting oil-bath is becoming strong at present in our country. It is one of the importan routines to be-observed by the human being in order to guard from the attack of diseases born of vitiated Vata as well as from the early decay of the body. It protects and preserves the general health and prolongs life without the early appearance of decrepitude, wrinkles and other signs of age. In Vagbhata Samhita there is a passage about oil-bath which is as follows.

Abhyanga-macharen-nithyam sa jara-srama-vataha Drishtiprasada-pushtyayu-swapna-sutwaktwa- dardhyakrit.

Oil-bath should be taken at regular intervals. It removes decrepitude, bodily fatigue and all kinds of diseases caused by the vitiation of Vata which affects the whole nervous system. It aids clear vision, nourishes the body, prolongs life and helps for sound sleep. It also softens the skin, makes the body strong and capable of doing exercises and increases the capacity to endure fatigue and pain. The efficacy and value of oil-bath were known very well to our ancestors. By referring to the ancient Ayurvedic literature we are made to understand what regularity that they kept in having oil-baths.

The oil generally used for the purpose is that of sesame. That oils of mustard, neem, cocoanut, castor, Inguda (Belanites Roxburghii) etc. are also used for external application in particular cases.

The human system is a very complicated mechanism, each organ of which is responsible for its respective function. If any one of the organs is in any way affected, the others will also fail to fulfil their part thereby

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causing various disorders in the system. These may be mainly caused by improper diet, overwork, want of nourishment etc. When an ordinary machine, for example a watch, becomes rusty in course of time and thereby refuses to work harmoniously, it requires oiling and cleaning in order to make it in perfect working order. In like manner our body also needs frequent oiling and cleaning. By taking oil-baths we gain strength, vigour and vitality. It also facilitates the regular movements of our limbs and restoration of lost health.

Oil-bath is highly necessary for we people, who are the inhabitants of the tropical regions for the preservation of perfect working order of our system. To facilitate the respective functions of the various organs of our body by oil-baths, it is not enough that we take our bath ofter mere application of oil. After a thorough application of oil all over the body, rubbing also must be done. In our body there are innumerable minute sweat glands in the inner layer of the skin, each of which opens on the outer surface by means of a small tube. It is through these pores that some of the impurities of our system are expelled. If the skin is left uncleaned, these pores become clogged and prevent the expulsion of water products. The impurities that accumulate on the outer surface of the body may be removed by washing with pure water. But this cleaning can be made more effective by oil-baths, The oil that is applied and rubbed over the body enters through the minute pores and produces the effect. The therapeutic as well as the preservative properties of the application of oil varies according to the nature of the oils used. In the Ayurvedic system of treatment, there are various kinds of medicated oils in order to suit the different kinds of diseases or conditions of the human body. For some diseases, oils having cooling properties have to be used and in some, oils with heating properties. These are prepared by boiling the oil with drugs having cold or hot properties as the case may be Pure sesame oil is the best remedy for rheumatic troubles. Even if there is no rheumatic trouble that could be traced, this can very well be used for application over the entire body.

It is said that "oil has to be particularly applied in the head, feet and in the ears." (Sirah sravana-padeshu tam visheshena silayet.—A. H Ch. 2). By the application of oil on the head, baldness (alopecia) premature grey hair and the decay and falling of hair are prevented. It also cures the above troubles if they are present and for this suitably medicated oils should be used. Oil, if applied on the head, also improves the power of the senaory organs, facilitates sound sleep during night time, strengthens the roots of the hair, promotes its growth and imparts a fine dark colour. By the application and rubbing of oil on the soles of the

THE JOURNAL OF AYURVEDA

feet, the roughness, lack of sense of touch, contraction of the nerves and blood vessels, cracking of the skin and diseases of other kinds due to the excitements of Vata are prevented and cured. It also makes the feet firm, improves vision and enhances beauty. Oil, if applied in the orifices of the ears, prevents deafness, wry neck, dislocation of the cheek-bone and other diseases of the face and head which are caused by the vitiation of Vata.

In chronic or acute rheumatism there is a treatment known as Pizhichil which is very beneficial in almost all c. ses. This sort of treatment is generally done in Malabar only, even though frequent references are made in most of the Ayurvedic books.

The oil from the body should be removed with soap-bark, powder of the bark of Sirisha tree (Mimosa Sirisa) or any other such things that are astringent in taste. But the use of soap which has become a present-day fashion is hardly advisable. The use of it on head cannot be recommended at all, because it may cause falling of hair, burning sensation of the head and other severe effects. For removing oil from the head, it is better to use a paste of powdered green gram or black gram with water or the slimy juice that may be obtained from the leaves of plants having oil-removing properties.

Oil-baths are prohibited in the case of men suffering from Kapht-born diseases and indigestion. It should not be taken on that day on which the person has taken such correctives as emetics and purgatives. Rubbing of oil on the body in the first case makes the body more fatty and in the second makes the disease obstinate or incurablet. In the case of the third, it gives rise to loss of the digestive power.

CORRESPONDENCE

To

Kaviraj M. K. MUKHERJI, BA, AYURYEDA SASTRI

Editor, "Journal of Ayurveda".

Sir.

The people of Piljanga, Chulkati, Betaga, Noapara and its neighbouring villages are very willing to establish an Ayurvedic Charitable Dispensary. Being requested by some friends I agreed to act as physician in charge without any remuneration.

The villagers requested the Khulna District Board by an application to bear at least half of the monthly expense. The S. D. O. of Bagerhat recomended us I went to Mr. S. N. Ghose, Vice-Chairman, District Board (in charge of medical section) personally in this connection and in reply to my query he told me that The Civil Surgeon and District Magistrate do not like Ayurvedic system of treatment and that it owas not possible for us to do anything incurring the displeasure of these dignitaries.

Now I ask the leading Kavirajes of Bengal, as also the members of the State Faculty of Ayurveda :- "Is it the sample of our State" recognition"?

I hope that the members of the Council of Ayurvedic Faculty will do their best to popularise the system by establishing large numbers of charitable dispensaries in villages and moffusil towns.

> Yours Faithfully Kj. Kalidas Chattopadhyaya.

NOTES ON DRUGS.

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Pharyngitis

Laryngitis.

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Reports of Societies Etc.

Memorandum by

Dr. A. LAKSHMIPATI, B. A. M. B. & C. M.

Presented to

THE REVENUE MINISTER

The Problem of Rural Medical Relief.

The Hon'ble the Revenue Minister in his recent speeches in the South is reported to have stated that the Ministry intended to make the village a self-sufficient and autonomous unit managing its own affairs by means of legally constituted Panchayats. In constituting these Panchayats for such village or group of villages, it is necessary that each unit should have a physician as member of the Panchayat Board-

Distribution of Population.

There is a population of 46.7 millions distributed in 25 districts of the Presidency. Of these 6.3 millions live in 328 urban areas with a population over 5000 per unit. 404 millions live in about 51500 villages distributed as follows:—

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1	to	2	"	"	"	10000	17
2	to	5	thousand	live in	about		Villages

Number of Medical Practitioners.

There are according to the figures of the census of 1931 about 45,877

236

medical practitioners of whom 10,175 have a subsidiary occupation in addition to the medical profession.

We find therefore that there is not on the average even one medical practitioner for each village as is traditionally necessary for the constitution of any Indian village as a unit. Of these practitioners, only about 10,000 are registered. (figure taken from the census of 1931, the Madras Medical Register gives 5636 in 1936). The remaining medical practitioners about 35000 are unregistered medical practitioners, most of them practising the Indian Medicine.

Value of Indian System.

It is my emphatic opinion that the economic and scientific values of the Indian System have not at all been realised by the modern educated classes in our country, though it is generally acknowledged that the Indian Systems have some merit in them. The intrinsic value of the service that the people are now getting from the Indian Medical Practitioner is yet to be realised.

Though even in the field of surgery there are many points which the most modern surgeon may learn from the Indian Text Books, this may be left to the field of Research, as the practical application of the Science is now lost, but in the field of medicine, it may be said without fear of contradiction, that the Alloputhic Medicine has not much to give Indian physician in practical treatment at the bell side, but on the other hand the Ayurvedic physician can give a good deal of valuable information to be added to the ever-growing Western System of Medicine, if only the followers of the latter stoop to learn without the prejudice, that the state support has so far nourished in him.

Pandit Jawharlal's statement discouraging the Indian systems comes as a thunderbolt to the voiceless Indian physician. I expect that a time will come when he will withdraw his statement, and when it will be

proved to him, that India continues to be a teacher, in the field of medicine even to-day, as in other branches of knowledge. It is not surprising that such an opinion as has been reported in the press has come from Pandit Jawharlal Nehru who has had his early training and education in Western countries and whose philosophy of life has been moulded on the Western model. I do not blame European doctors for their ignorance of Indian Medicine, though, if they were to study, what has been said by unbiased Europeans themselves like Doctor Wise, Dr. Aniesley, Dr. Roxburgh and recently by Sir Pardy Lukis, Director General of Indian Medical Service, they would have a different tale to tell.

Village Physician—a member of the Panchayat.

The point now is the importance of giving a place for the village physician in the Panchayats. Indian tradition condemns a village without a financer, a physician, pure water for drinking and bathing as in a running stream and a teacher, as unfit for a wise man to live.

This was said about 1650 A.D. just before the European nations established themselves in our country. In fact the subject of medicine was one of the compulsory subjects in the curriculum of education of all students in India.

Training of Village Physician.

What the Congress Government intends to do is to restore the village autonomy making it a self-contained unit in the body Politic of the nation as in the past. When I say that every village would have a physician on the Panchayat Board, I do not exclude the Allopathic Doctor, who has come to stay in this country, but I would insist on all Allopathic doctors receiving a minimum training of Indian Medicine, including the science of hygiene and sociology and the Indian system of diagnosis and treatment. Similarly, the knowledge of the Ayurvedic physician should be supplemented by giving instructions to him in modern methods of dealing with epidemics, giving first aid in Surgery

and the use of modern sanitary methods. The Medical Profession should be one without any system or caste dividing them.

An Emergency.

The acceptance of office by the Congress men has changed the outlook of the nation and an emergency has arisen, which requires the services of about 50,000 medical men to look after the health of the rural population. When there was threat of an epidemic of plague in this Presidency about 30 years ago. Colonel King whose name is immortalised by the Institute of Preventive Medicine at Guindy, rallied round himself with the breadth of vision, that was needed for an emergency, a number of young men, and trained them within a period of six weeks and hurried them to the various centres equipped with the necessary knowledge on the subject and the stock of serum for plague innoculation. I was one of those who was innoculated by them. same course was subsequently extended to three months. They were then called Sanitary Inspectors. Vaccination, Sanitary Engineering and other subjects were subsequently added to the course which now extends to one year. Recently the Hon'ble Dr. Rajan is reported to have enlisted support from all available sources when he had to deal with an epidemic of cholera at Guntur.

My plea is that it is possible to train most of the available Indian Physicians and Dayis (Indian Midwives), whose number according to the census register, is about 8 thousand for village work, provided the study is simplified and made interesting with the aid of museums, exhibitions, Atlasses, Posters, charts and cinemas. Even Radios may be used for broadcasting the speeches of eminent men as the scheme develops.

We have at present in the public health establishments, 430 members in the inspecting and directing staff and 931 vaccinators making a total of 1361. On the medical side we have about 800 Medical Officers in regular pay and about 500 as subsidised medical Practitioners, in all, working in 247 Medical institutions situated in urban areas and 1,116 situated in rural areas. It is possible that with a gesture from the Government, about 2000 of the 5000 and odd registered medical practitioners may be drafted for service in this direction in addition to 1000 from the regular medical service, and about 500 from the health department making a total of 3,500 Allopathic practitioners.

On the Ayurvedic side, there are in service already about 400 and outside the service, we may count upon the qualifications and knowledge of all those, who have been recognised by the All-India Ayurveda Mahamandal and its affiliated bodies. These may be estimated at about 1500; although most of these qualified practitioners have not registered themselves in the register of Indian Medical Practitioners, I learn that there are about 2000 registered in the register of Indian Medical Practitioners maintained by the Central Board of Indian Medicine.

It will thus be seen that with 3500 Allopathic doctors and with an equal number of Ayurvedic Physicians, it will not be a difficult task to prepare within six months a band of village physicians ready to take up the responsibilities for Rural work.

I propose that lecturing centres should be established at each taluk of suitable Firka centre in every district, at which lectures, demonstrations and shows will be held for recognised Ayurvedic physicians during two days of the week, demonstration and lecture together, lasting two hours at a time. Thus, 40 sittings in six months will be enough to educate the Indian physician in all the branches of Rural work, namely Protection of water supply, disposal of sewage and maintenance of the youthful body, by the establishment of Talim-hahahans and play grounds in each village. Team spirit should be encouraged by organising competitions between sets of players from different villages or from different petas or streets in the same village. The village physician who has at his command the invaluable drug stores in the neighbouring fields and jungles and traditional knowledge is better fitted even without the training mentioned above, than his outlandish brother who has to depend pitifully upon his stock from Europe.

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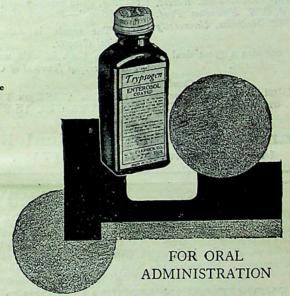
Medical Profession to be one and only one.

In preparing this memorandum, I am making these proposal with a full sense of the responsibility as one who has had opportunities for studying and practising in the light of knowledge derived from both the systems for over a quarter of a century. Let me say that my opinion is not based on a prejudice of the so called patriotic sentiment. The average Ayurvedic physician is prepared and is even anxicus to study and absorb all that is useful to him in the cure and relief of his patients, and the allopathic physician is equally anxious to gain from his association with the Indian physician reputed to have some merit. Let the Congress give an opportunity for these brothers in profession to learn from each other and to serve one and all and also themselves. Let the Medical Profession be all one and only one.

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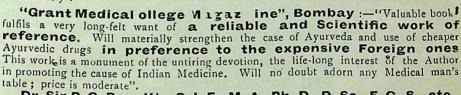
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